THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 12. NEW-YORK, SATURDAY, JUNE 8, 1833. WHOLE NUMBER, 116.

For the Churchman.

Now there was leaning on JESUS' bosom, one of his disciples, whom JESUS loved.—*John* xiii. 23.

WELL didst thou merit, loved and loving John,
That blessed title, than which all beside,
Though greatest earth could give, or built upon
The gold of Ophir, or on kingly pride,
Is less than nothing. A brief moment's space
May rend them all: but they in love who bide,
The love of JESUS!—time nor death efface
Their hope, that clings to Him who bled and died
For our salvation!—May we humbly trace
His sacred steps, and estimate his love
Dearer than life, and feel its strength above
The fear of lying in the grave's embrace!
CHRIST is our life, our ransom, hope, and rest;
His love shall bear us to the 'mansions' blest.

M. A. W.

MISCELLANY.

From the Christian Observer.

UNEDITED LETTERS OF ARCHBISHOP SECKER.

(*Continued from page* 457.)

THE date of the letter of which the following is a fragment, is *lost;* but from the allusions in it, especially to the death of George II., it must have been in the latter part of 1760. It seems to be the letter afterward alluded to as dated Nov. 4, 1760.

.... "I come now to your letter of July 13, 1760, and assure you that I shall always be pleased with your notifying and proposing to me whatever you apprehend to be material; because I know it will always be done with good intention, and almost always furnish me with useful notices, and indeed will be of no small use, even when you may happen to judge amiss, as it will give me an opportunity of setting you right. In my opinion, the paper intended for the London Magazine, and the letters for Lord Halifax and Mr. Pitt, are of the latter sort. The things said in them are, in the main, right, so far as they may be practicable; but publishing them to the world beforehand, instead of waiting till the time comes, and then applying privately to the persons whose advice the king will take about them, is likely to raise opposition, and prevent success. Publishing them, indeed, in a magazine, may raise no great alarm; but then it will be apt to produce contempt: for those monthly collections are far from being in high esteem. And as soon as either of those great men should see that the queries offered to him were designed to be inserted in any of them, he would be strongly tempted to throw them aside, without looking further into them, even were he otherwise disposed to read them over: which men of business seldom are, when they receive papers from unknown hands, few of them in proportion deserving it. You will pardon the frankness with which I tell you my thoughts. Whatever good use I can make of your notions, I will. But the use which you propose is not agreeable to my judgment.

"The Dissenters here, and too many who continue in the Church, have been running, for a considerable number of years, into what you call Taylorism. I am glad that the clergy in your parts are orthodox. Mr. Maclaneghan gives them a very different character. I hope they will cut off all occasion from them who desire occasion against them, by preaching faithfully and frequently the distinguishing doctrines of the Gospel; which we in this nation have neglected too much, and dwelt disproportionately on morality and natural religion; whence the Methodists have taken advantage to decry us, and gain followers.

"I will take notice of what you say in this letter, as well as a former, concerning missions and missionaries, and write further to you, as soon as I can do it to any purpose."

"I have spoken concerning a new lieutenant-governor, in the manner which you desired, to the Duke of Newcastle and Mr. Pitt, and also to Lord Halifax, in whom the choice is. They all admit the request to be a very reasonable and important one; and promise that care shall be taken about it. The last of them is very earnest for bishops in America. I hope we may have a chance to succeed in that great point, when it shall please GOD to bless us with a peace.

"We have lost our good old King, a true well-wisher to his people, and a man of many private virtues. His successor is a regular, and worthy, and pious young man; and hath declared himself, I am satisfied very sincerely, to have the interest of religion at heart. GOD keep him in the same mind, and bless his endeavors. He continues the same ministry which his grandfather had, with as few changes as possible: and I know not whether this nation was ever so much at unity in itself as it is at present."

"GOD bless you, good Dr. Johnson, and all your brethren, and his whole Church in your parts.

"I am, with regard and esteem,
"Your loving brother,
"THO. CANT."

"*Lambeth, Jan.* 20, 1761.

..... "The King hath had no opportunity as yet, of showing what his dispositions are toward the American churches, excepting that in general all his dispositions are good. But whom he will consult particularly on this head hath not hitherto appeared. I presume the Episcopal clergy will transmit addresses to him, as their predecessors, when they were much fewer, did to the late King. This may lead him to inquire concerning them, and express himself in relation to them. If any such addresses come to me, I will take the best care of them that I can." ......

"*Lambeth, Dec.* 10, 1761.

"Good Dr. Johnson,—I have been a very bad correspondent, and scarcely dare promise to amend, though I propose it, GOD willing. Beside much extraordinary business, arising from the King's accession, marriage, and coronation, and two visitations of distant parts under my jurisdiction, I have had a severe fit of the stone, and am now under a second fit of the gout within these six months; and must not hope, in my sixty-ninth year, that these complaints will grow lighter, but expect to be overwhelmed by additional ones. However, I have forced myself to take up my pen, to make my excuse to you as well as I can.

You judged rightly from my letter of January 20, that I had written a former, which had not come to your hands. It was written November 4, 1760. I should have sent a duplicate of it soon after. But all that I can do now is to send you a copy, and another proxy; that which accompanied it being, I presume, lost with it.

"I thank you for your draft of an Address for Bishops on a peace. Would to GOD both events were nearer than they seem to be at present. The right time to try is certainly when a peace is made, if circumstances afford any hope of success. But this is a matter of which you in America cannot judge; and therefore I beg you will attempt nothing without the advice of the Society or of the Bishops. The address of the clergy in and near Boston, to the King upon his accession, which was sent to the late Bishop of London to be presented, never was presented, because he thought it mentioned bishops prematurely. When I presented that which came from New-York, signed by you, I told the King that there had been one from New-England, transmitted to Bishop Sherlock, (who was dead when I spoke to his Majesty,) but that what he had done with it I knew not."

"The new Bishop of London (Dr. Hayter) is a very able, and active, and spirited man, and hath much influence with some who have influence with the King. I hope, therefore, that he will be very useful to the colonies."

"Mr. Martin, of St. Andrews, in South-Carolina, is come over hither, and hath very honorably told the Society that he thinks his salary of thirty pounds a year may be better employed by them. I wish we had more such instances, where circumstances will allow them. And I cannot help thinking that the laity of our Church abroad are not so liberal to their ministers as they might be, and as those of other denominations are, but lean too hard upon the Society; in which, perhaps, their ministers sometimes encourage them, or connive at them, in order to live upon better terms with them. You will tell me whether I am right in this notion."

"*Lambeth, October* 6, 1762.

"Good Dr. Johnson,—I am fallen again into my old fault of not answering your letters regularly. But indeed I have more business here than my declining health will permit me to go through as I ought. On the first of June the gout seized my right hand, and disabled me, I think for more than two months, from subscribing my name with it: nor is it well yet. When it grew better, my left hand was attacked; and as that mended, the same distemper laid hold on one foot and knee, of which it is now in possession, not without threatening the other. But GOD's will be done. ...... The Lord President (Earl of Granville) opposed your college very strongly, and engaged Lord Egremont, Secretary of State, to take the same side; but at last we got the better. Dr. Smith hath acted very honorably and disinterestedly in this whole affair; and was well contented with my procuring twice as much from the King for New-York College as for Philadelphia, because the former is a royal foundation, and hath no other patron. A pamphlet hath been sent me from America, entitled, 'The real Advantages which Ministers and People may enjoy by Conforming to the Church of England; faithfully considered, and impartially represented.' It is written in a ludicrous manner, yet with great virulence, and seems likely enough to do great mischief. Yet surely the Dissenters who have any seriousness, cannot approve such a method of writing against us; at least they might be brought to disapprove it by the prudent use of very mild and friendly remonstrances, setting forth the uncharitableness of such treatment, and the injustice of such representations. With the author himself stronger expostulations, yet grave and gentle ones, might be used; begging him, with fit expressions of concern for him on some of the more flagrant enormities of his pen, to consider what spirit he is of. Some good persons, who are not of our Church, one should hope, might thus be brought over to take part with us. And other ways of answering, I apprehend, would do us little good, but perhaps much harm. The American facts alleged or alluded to, are so many that no one who hath not been a good while in our colonies, can make a full answer, unless more than ordinary pains were taken to furnish him with materials. And an intemperate answer would be, and a defective one might be, worse than none....... I should have said one thing more about the pamphlet, which is more material than all the rest—that whereinsoever we are justly accused, clergy or people, we should own it, and mend; which is the only good answer in such cases.

"The Society hath not met since May; (five months.) I have been ill, and the Bishops, the Secretary, and the Treasurer, out of town. In the meantime, I have paid the bill of five hundred pounds from your College, out of my own pocket. And I think I have secured from the Crown one hundred and seventy pounds, for the damages done by the soldiers to Mr. Charlton's glebe, on Staten Island. I hope there will not fail to be a meeting next week. Whether I shall be able to go to it is very doubtful. But at least, I promise myself that I shall talk over matters with such as can go: and then I propose, GOD willing, to write you another letter; for there are several particulars in yours, of last April, relative to Society affairs, yet unanswered by me. But I must go no further at present. Only I assure you, that no one hath hitherto intimated to me the least desire of the office of bishop in America, and that I am entirely of your opinion, that the Crown should not begin with clergymen already settled there. GOD bless you, good Dr. Johnson.

"Pray for your loving brother,
"THO. CANT."

"*Lambeth, March* 30, 1763.

"Good Dr. Johnson,—I thank you for the kind condolence which you express in your letter of January 6. I was then in a fresh fit of the gout, and have another upon me now. These attacks unfit me greatly for business, else I should have written to you sooner. As Mr. Beach hath undertaken to answer the late virulent pamphlet, I hope he will do it in such a manner as to win over the more moderate of the Dissenters from some of their prejudices against us, and shame even the more vehement, by a good example, into some degree of mildness and fairness.......

"Probably our ministry will be concerting schemes this summer, against the next session of Parliament, for the settlement of his Majesty's American dominions: and then we must try our utmost for bishops. Hitherto little hath been said to them, and less by them, on the subject. Our Dissenters, however, give out the contrary, and endeavor to raise an alarm. GOD prosper us, if it be his will......

"It grieves me to concur in postponing any of the new missions which you would have us establish. But indeed some of those which we have established already in New-England and New-York, have so few members of our Church in them, and there are so great numbers in other parts destitute of all instruction, whom we may hope to secure to our Church, by sending missionaries to them before other teachers get amongst them—I mean the new and frontier settlements—that I think we cannot avoid preferring the latter. Would to GOD we could effectually assist both; but we must not bring ourselves under the necessity of making another collection for the Society soon. Indeed, it must be put off some years the longer, on account of that which is now making for the two colleges; for they will be considered as akin one to the other.

"I told you that I thought I had secured one hundred and seventy pounds for Mr. Charlton's damages on his glebe. And I have still reason to believe that the King did sign a warrant for that sum to be paid here to the Society's Treasurer. But remonstrances were made against it by some officer, through whose hands the business was to pass. And now the Secretary at War hath written to Sir Jeffry Amhurst about it, whose answer is in these words: 'The case of Mr. Charlton is this—that he really suffered by the encampment of the troops; and I was in hopes that the Assembly of the province would have considered his losses. If that doth not take place, I shall pay him out of the contingencies, in the manner you are pleased to direct.' This, therefore, I hope will be done. I hope also that Mr. Charlton will lay out what he receives upon his glebe faithfully and prudently. If you can contribute to his doing so, I hope you will; for I know not how to contrive that the money may be paid into the hands of any one that should act as trustee on the occasion.......

"It would be inconvenient and disagreeable to Mr. Beach, and not desirable in itself, to have a formal controversy raised upon this wretched pamphlet. And in order to avoid it, his answer may be anonymous, as the pamphlet is; or, however, he may signify that he doth not intend to take notice of any reply, or enter further into a discussion of particulars; his principal view being to convince persons, and, if it may be, the writer himself, that since we are all to give an account of every idle word, and no denomination of Christians is faultless, and mutual charity is the great precept of our Saviour, we should treat all religious matters with seriousness, and one another with mildness and candor......."

"*Lambeth, May* 22, 1764.

"The affair of American bishops continues in suspense. Lord Willoughby, of Parham, the only English dissenting peer, and Dr. Chandler, have declared, after our scheme was fully laid before them, that they saw no objection against it. The Duke of Bedford, Lord President, hath given a calm and favorable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other ministers, at his first leisure. Indeed, I see not how Protestant Bishops can decently be refused us, as in all probability a Popish one will be allowed, by connivance at least, in Canada. The ecclesiastical settlement of that country is not made yet, but is under consideration; and I hope will be a reasonable and satisfactory one. Four clergymen will be appointed for Florida, with salaries of one hundred pounds each; and four schoolmasters, with twenty-five pounds each: and the Society have been desired to provide them. This I consider as a good omen; yet much will depend on various circumstances, and particularly on the opinion, or persuasion concerning the opinion, of the Americans, both Dissenters and Churchmen.

"The Bishop of London (Dr. Osbaldiston) died last week. Poor man! he was every way unequal to that station. His successor, Dr. Terrick, is a sensible and good-tempered man, greatly esteemed as a preacher, and personally liked by the King, as well as favored by the ministry; therefore I hope he will both have considerable influence, and use it well.......

"We must not run the risk of increasing the outcry against the Society, especially in the present crisis, and so perhaps lose an opportunity of settling bishops in our colonies, by establishing two or three new missions in New-England. Our affairs are not to be carried on with a high hand; but our success, if we do succeed, must arise from conciliating the minds of men: and this ought to be labored very diligently, abroad as well as at home.......

"The Archbishop of York is very active in our business, as well as able. He hath brought the estate of Codrington College out of a most lamentable condition into a very hopeful one. And he hath done a great deal with the ministers in our ecclesiastical concerns. But these, and particularly what relates to bishops, must be managed in a quiet, private manner....... I shall only add, that I heartily pray GOD to give you every blessing needful for you, and earnestly desire your prayers in return, for your loving brother,

"THO. CANT."

"*Lambeth, July* 31, 1776.

"Good Dr. Johnson,—I am very much ashamed that I have so long delayed to answer your letters, and still more grieved that I cannot do it now to my own satisfaction or yours. It is very probable that a bishop or bishops would have been quietly received in America before the Stamp Act was passed here. But it is certain that we could get no permission here to send one. Earnest and continual endeavors have been used with our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King hath expressed himself repeatedly in favor of the scheme: and hath proposed, that, if objections are imagined to lie against other places, a Protestant bishop should be sent at least to Quebec, where there is a Popish one, and where there are few Dissenters to take offence. And in the latter end of Mr. Grenville's ministry, a plan of an ecclesiastical establishment for Canada was formed, on which a bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry: some slight hopes were given, but no one step taken. Yesterday the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been prudent to do any thing, unless at Quebec; and therefore the Address from the clergy of Connecticut, which arrived here in December last, and that from the clergy of New-York and New-Jersey, which arrived in January, have not been presented to the King. But he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time....."

SYSTEMATIC CHARITY.

—"I'LL *not read that article*"—will be the immediate determination of many who read your paper, Mr. Editor, as they glance their eye at the title of this little piece.—"It is the didactic of some dry, antiquated proser, who never kindles with a warm emotion; who moves like his old family-clock, everlastingly the same; and who would *systematize* all flow of feeling into the monotonous regularity of his own cold channels."

ANSWER.

1. ***Without some degree of system there is no certainty that your charity will be enlightened*** *and proportionate.* You may contribute to an object of comparatively minor importance, a greater proportion of what you can give, than it duly demands: and thus be unable to afford assistance to other schemes of benevolence which prefer a more urgent claim to your charity. The inconsiderate profusion of a kind disposition oftentimes really amounts to relative uncharitableness,—taking charity in its true, extended signification.

2. Besides, if you have no system,—no calculation of what you can and ought to give, have given, and will yet give, within a certain time—your liberality, though it may be a pleasure, *will want the dignity of duty.* Benevolence carries with it pleasure; but duty gives dignity to that pleasure,—heightens it, and imparts to it morality.

3. *If there were more system, there would be far more charity.* Individual experience, when attended to, and the general statistics of Christian benevolence, prove this. It is possible that some, very few, really contribute more than they would feel conscientiously bound to contribute, were system adopted by them. But of the mass of Christians it may be said, with truth, that by referring the exercise of their benevolence to the capricious suggestions of temporary impulse, and by neglecting to prepare the means necessary to answer even that impulse,—or, in other words, through want of system, they neglect their duty, and cramp, and weaken those kind feelings which they dread may be chilled by system. If what we lend the LORD "is out at good interest," it would be well for us to *systematize* a little, and see how we may contrive to employ more of our funds in this blessed way. Does the body of professing Christians in the United States contribute, on an average, for each individual, *a single cent each month* to the cause of Foreign Missions? *Very far from it.* Are they unable to give more? Far from it.

4. Brutes are governed by instinct and impulse. Some of them are instinctively systematic: and this we admire. But to be really spontaneously systematic is man's prerogative. *Act like a man,* therefore, and you will, in your charity, be systematic.

5. *Act like a Christian*—and you will be systematically benevolent. For if you constantly desire to glorify GOD, you will not be contented to leave the whole matter to circumstances which may unexpectedly arise. True, these circumstances are the providence of GOD; but, surely, a reflecting Christian, while in every unexpected occurrence he will endeavor to glorify GOD, will hardly urge this as an argument against his own individual plans of benevolence! For the providence of GOD, to every Christian, has uniformity at the basis of occasional variety. He who aims at constantly doing good *must* have a plan. And moreover, a Christian, although a part of the great body, has a personal identity; and upon him rests the responsibility of *individually maintaining his appropriate action* in doing good.

6. And remember—the steadily flowing river, pursuing its uniform course to the ocean, will *also* flow readily into every channel which may be made to conduct its vivifying waters where they may fertilize the ground. What better proof would you desire that a stream could, and would, in a drought, yield moisture to the neighboring region, than the simple fact, that its noiseless waters had always flowed regularly in their marked channel, uniformly imparting health and beauty to every tree, shrub, and flower, with which they came in contact? True charity is the grace of GOD; but system gives to it uniformity and efficiency, and crowns it with dignity and beauty.

"But then, that odious word, *systematic!*"—Yet it is written on all nature, as sun, moon and stars, as in their system they glorify their Creator. "What, confine my *charity* to *system!*"—The greatest charity ever exhibited in the universe was, and is, a plan, or system: a system from all eternity. And your personal salvation, and onward progress to heaven, O Christian reader, is the result of that system—the result of redeeming love.

I feel, I trust, Mr. Editor, the importance of this subject, and have experienced the evil of a want of system in charity. To adhere to a plan is not, I know, pleasant to human waywardness; but, is it not *a large ingredient in spiritual wisdom?*

I would fain say a word about introducing system into the charity of Christian familes, and teaching children and domestics to be statedly and constantly beneficent—but not at present. If these few suggestions are made instrumental in causing one Christian to resolve, in the strength of GOD, that he will become conscientious and stated in his charity, I shall have the satisfaction of having done at least one good thing in a year.

Presbyterian. SIGMA.

HOLBROOK'S FAMILY APPARATUS.

WE have examined this collection of *instruments for the acquisition of knowledge,* and our opinion of it coinsides with the following, expressed by the New-York Weekly Messenger.

Josiah Holbrook, Esq. the founder of the American Lyceum system of instruction, has invented a box of "intellectual toys" for children, which he calls the "Family Apparatus." The box is filled with little globes, maps, instruments, lettered and pictured blocks, figures, &c.

When children are furnished with the "intellectual toys," they learn the alphabet, reading, writing, geography, geometry, and several other things in the same way that they learn the names and uses of various common objects around them; that is, of themselves, and from their own choice. These toys also greatly increase the happiness of children, keep them from dangerous instruments, relieve mothers from much anxiety, and avoid many losses from the mischief of their innocent but troublesome children.

Many parents who have procured the family apparatus have asserted that their children learnt the alphabet, and learnt to read almost entirely of themselves.—Several have said that it was a great source of instruction to themselves as well as their children, and a number have asserted that the toys paid for themselves in the crockery they saved from the experiments of their children.

The family apparatus gives children a great interest in their schools, and it is particularly applicable in connexion with circuit schools, and will even answer a valuable purpose as a substitute for schools in families which cannot enjoy them.

We believe that the family apparatus may be obtained in the city of New-York, at the bookstore of Mr. Holmes, Greenwich-street.

New-York Weekly Messenger.

SUNDAY SCHOOLS.

From the Protestant Episcopalian.

APPROPRIATE BOOKS FOR SUNDAY SCHOOL LIBRARIES.

SEVERAL friends having requested my assistance in procuring additions to their Sunday School libraries, I was induced to examine a multiplicity of those publications which are daily issuing from our religious presses; and was enabled to select a sufficient variety of unexceptionable works inculcating the great duties of piety and morality through the usual medium of fiction, narratives, dialogues, and dissertations; but was much disappointed in my researches after a peculiar kind of works that I was extremely anxious to obtain: I mean such writings as direct the attention to the beauties, the wonders, and the glories of creation, and lead the mind "through nature up to nature's GOD." It is incalculable the good that might be effected through the medium of works of this description, if written by authors of intelligence, piety, and learning, in plain language, devoid of technicalities, and level to the capacities of those persons for whom they are designed. Chalmers observes, "It is truly a most Christian exercise, to extract a sentiment of piety from the works and appearances of nature. It has the authority of sacred writers upon its side, and even our Saviour himself gives it the weight and solemnity of his example. 'Behold the lilies of the field; they toil not, neither do they spin, yet your heavenly Father careth for them.' He expatiates on the beauty of a single flower, and draws from it the delightful argument of confidence in GOD." Who can peruse the elevating discourses of this celebrated divine on "the Christian Revelation viewed in connexion with the modern *astronomy,*" without experiencing the most profound veneration, the most devout adoration, toward the Omnipotent Architect, the high and mighty Ruler of innumerable worlds, who surveys them all with a glance, and upholds them with his hand? And when the reader's mind is entranced, and he is snatched away from the earth by this magical writer, and travels with him through boundless space, and views those countless worlds scattered in rich profusion; and visits the fixed stars, "each throned in the centre of his own dominions, and pouring a flood of light over his own portion of those illimitable regions;" and considers that those which are visible may form but a small part of the stupendous whole; is he not overwhelmed with astonishment and awe, and does he not feel almost annihilated with the thought of his own comparative insignificance, and will it not reduce the most tumid pride to reflect what an atom the most important personage is in the immensity of the creation? And what finite mind can contemplate the mysteries of redemption, and not feel overwhelmed with astonishment and overpowered with gratitude, when reflecting that the eternal Son, "by whom GOD made these worlds," and without whom nothing was made that exists,—before whose throne myriads of celestial intelligences, angels and archangels, and all the host of heaven, bow in lowly and devout adoration, condescended to veil his resplendent glories, and to assume our nature, in order to effect our everlasting salvation? Who can consider this voluntary humiliation of the Son of GOD, and not ardently desire to unite in the song, "Great and marvellous are thy works, LORD GOD ALMIGHTY; just and true are thy ways, thou King of saints?" Will not the most towering and ambitious spirit consider it the highest honor to be employed in the service of this great Redeemer? Who does not feel the moral dignity of his nature, when he reflects that "GOD was manifest in the flesh?" and fear to disgrace that nature, which then was so ennobled? When reading a description of the delicate and complicated machinery of the human frame, in such works as Paley's Natural Theology, &c., and contemplating the evidences of the most consummate skill displayed in its wonderful organization, who can avoid acknowledging, "we are fearfully and wonderfully made! marvellous are thy works, and that my soul knoweth right well." Is it possible for the most obtuse intellect not to perceive "in whom we live, and move, and have our being?" Colder and harder than marble must that heart be, which refuses the invitation, "O come, let us worship, and fall down, and kneel before the LORD our Maker!"

Who, for one moment, can be so senseless as to doubt or distrust the superintending care of a particular Providence, when he beholds such evidences of his unerring wisdom and providential care displayed in the provision made for the well-being of the beasts of the field, the birds of the air, and the fishes in the sea? Who can doubt the declaration of our blessed Saviour, "the very hairs of your head are all numbered," when he sees the care of our Heavenly Father extending to the most diminutive insect which the most perfect glasses can scarcely render visible, and reflects that there are innumerable gradations below them, still more minute, "that the leaves of every forest, the flowers of every garden, and the waters of every rivulet," contain little worlds teeming with life, which are sustained by the same Almighty Sovereign, "who holds the universe, with its every system, in the hollow of his hand?" Who can refrain from exclaiming, with pious enthusiasm, 'How manifold are thy works! in wisdom thou hast made them all!' Works of this description would introduce an agreeable variety into our Sunday School libraries, and greatly increase the patronage that is extended to our religious presses; indeed there would be such a demand for them, that they would not only clear their own expenses, but also enrich their publishers. In this way could science take her proper station, as the handmaid of religion, and effectually promote her interests. It is hoped that, among the literary and scientific men, who reflect credit upon our country by their talents and acquirements, there are a sufficient number equally distinguished by their enlightened piety, who will devote a portion of their time in preparing such books for our Sunday School libraries, and who will not deem it derogatory to their intellectual dignity to relinquish their accustomed phraseology, and to simplify their language, and adapt their style to the capacities of ordinary readers; and will have no reason to regret the sacrifice, when they consider the beneficial results which may arise from their exertions. We also hope to see works of this useful tendency substituted for works of fiction, proceed from the desks of those ladies who, having no particular domestic avocations (which should always have their pre-eminent regard) to engage them, laudably occupy their time in the cultivation of their minds, and in the diligent performance of their social and benevolent duties. To many who are well qualified for the task, and who may be deterred from the undertaking by their characteristic diffidence, and by that modesty which is inseparable from sound learning and true wisdom, I would suggest the expediency of submitting their writings to those men who are competent to judge of their scientific accuracy and their theological soundness, who would cheerfully assist them in detecting and correcting any errors they might contain. By this prudent and feminine course they would obviate all difficulties, and exonerate themselves from much responsibility. A lady in France, (Mrs. Marcette,) has proved that it is practicable for a woman to write accurately, and without pedantry, upon scientific subjects; and few authors have effected more toward the advancement of Christianity than the unrivalled Hannah More. It is hoped that American ladies will be stimulated to emulate their united excellencies, and assist in disproving the assertion that the mind of man has degenerated in the western hemisphere.

The writer was present lately at a most interesting exhibition of the scholars of the Sunday and week day schools attached to the Episcopal Church in Moyamensing, and observed, from the annual report read upon that occasion, that the parents of these children depend almost entirely upon their library for books, and regretted to learn that the collection was so limited in number and variety; and thought if any rich and benevolent citizen, who possessed a keen relish for the beauties of nature, and wished others to partake of the happiness he derived from this rich, this inexhaustible source, would increase their library by the addition of such works as those which have been specified, how much he might effect toward the mental and moral improvement, and the innocent pleasures of that useful class of workmen who are located in that section. This valuable institution has been erected and maintained, with the exception of the missionary's salary, by the indefatigable exertions of a quiet and efficient association of ladies, who would "blush to find it fame," and would therefore deprecate any public eulogium, but who would, I have no doubt, gratefully receive as a substitute, a substantial compliment in shape of a donation to their library, in such works as have a tendency to promote practical piety and Christian morals, which will be read with avidity and delight by a multitude of industrious laborers, to refresh their minds after the toils of the day. Y.

From the Episcopal Recorder.

SUNDAY SCHOOLS OF PHILADELPHIA.

The *annual celebration of the Sunday Schools of the city and vicinity, connected with the Protestant Episcopal Church*, was held on Saturday afternoon last, in St. Paul's Church. Owing to the inclemency of the weather, there was comparatively but a small number of children present, four or five hundred only, instead of the twelve or fifteen hundred we have been accustomed to see on this interesting occasion; and which number, owing to the new impulse recently given to the cause of Sunday School instruction in the Church of this Diocese, would probably have been much increased on Saturday had the weather proved auspicious. Two years ago the ground floor of the same spacious church was filled to overflowing with the children of our schools, and exhibited a spectacle that was truly refreshing and encouraging to every one who felt an interest in this department of Christian beneficence. The necessity that caused a different state of things this year was much regretted, as we have always thought that few occasions gave so much real delight to the friends of the Redeemer, as those which annually brought together a large concourse of those whom he so affectionately noticed when upon earth; we have always considered this as a compliance with the gracious invitation, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and in listening to the evidences they gave of their proficiency in divine knowledge, and to their strains of fervent praise, as poured forth in their sacred songs, we have felt that, under such auspices, they were more effectually "trained up in the nurture and admonition of the Lord."

Notwithstanding the smallness of the number on Saturday last, the occasion was rendered interesting by the attentive and serious deportment of the children,—by the spirit with which they united in the singing of their psalm and hymn, particularly the last, to which more than common effect was imparted by the children and congregation singing the parts respectively belonging to them, and by the very instructive and appropriate address made to them by the Rev. Mr. James, assistant minister of Christ Church, grounded upon St. Paul's affectionate commendation of his beloved son in the Gospel—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith that is in Christ Jesus."

Diocesan Sunday School Society of Pennsylvania.—We noticed the meeting of this Society last week, but were unable to give the resolutions which were proposed by the speakers. We now give them in full. After the opening of the meeting with prayer, by Bishop H. U. Onderdonk, Bishop White being in the chair, the report was read by the Rev. Dr. Montgomery. After which,

On motion of Rev. J. W. James, seconded by Rev. John Rodney, *Resolved*, That the report of the Board of Managers just read, be referred to the Board now to be elected, for publication.

On motion of Rev. Levi Bull, seconded by Rev. H. J. Morton, it was *Resolved*, That we consider Sunday Schools among the most efficient instruments for the moral and religious culture of the young; and that, as such, they claim the best efforts of Churchmen to promote their establishment and to extend their usefulness.

On motion of Rev. Samuel Bowman, seconded by Rev. George Sheets, *Resolved*, That we consider it to be the duty of Episcopalians, to make Sunday School instruction subservient to the inculcating of *the truth*, "as the Lord hath commanded, and as the Church hath received the same."

"On motion of Rev. S. H. Tyng, D. D., seconded by Rev. George Upfold, D. D., *Resolved*, That considering the establishment of the Diocesan Sunday School Society as a means of imparting greater efficiency to the discipline and instruction of Sunday Schools, and of inducing more harmony of operation in the Diocese in relation to this interesting department of duty; on both these accounts, we commend it to the zealous support of the members of the Church.

On motion of Rev. R. A. Henderson, seconded by Dr. C. Morris, *Resolved*, That as a lamentable indifference has of late been manifested on the subject of *adult schools;* and as in the opinion of the members of this Union, the benefits arising from such schools entitle them to be considered an important part of the pastoral charge, the parochial clergy of this Diocese be earnestly recommended to promote the establishment of adult schools in their respective parishes.

On motion of Rev. J. C. Clay, seconded by Rev. W. H. De Lancey, D. D., *Resolved*, That while we regret that the General Protestant Episcopal Sunday School Union, to which we are auxiliary, has not been heretofore adequately appreciated and encouraged, we pledge our efforts, in our respective spheres of action, to promote its beneficent designs, to secure for it that support and interest which it deserves as the best means of inducing an efficient and harmonious system in the conducting of Sunday Schools throughout our country, and of rendering them subservient to a more diffusive knowledge of, and a more consistent conformity to the distinctive principles and institutions of the Church.

On motion of William Meredith, Esq., *Resolved*, That periodical publications being among the principal means of usefulness of the Parent Society, our unwearied efforts should be applied to enlarge its ability in this behalf, and to facilitate and extend their circulation, and these objects are earnestly recommended to the attention of the schools of this Diocese, their friends and patrons.

On motion of Rev. George Boyd, *Resolved*, That the Managers, to be elected this evening, be instructed to inquire whether any, and if any, what measures can be devised to secure *unity of action* throughout the Episcopal Church in the Sunday School cause.

On motion of Rev. James Montgomery, D. D., *Resolved*, That the second paragraph of the 4th Article of the Constitution be amended, by substituting the word "third" in lieu of "fourth," so as to read, "third Tuesday of June, September, December, and March, in each and every year."

The following officers were elected:

President, ex officio—Rt. Rev. Bishop White; *First Vice-President, ex officio*—Rt. Rev. Bishop Onderdonk; *Second Vice-President*—Thomas H. White; *Treasurer*—George Hawkins; *Secretary*—William Robinson. *Managers*—Rev. W. H. De Lancey, D. D., William H. Wayne, Augustine Prevost, Zebulon Locke, Thomas Latimer, William Kirkham, James M. Aertsen, John Welsh, Jun., Tobias Wagner, Casper W. Morris, M. D., S. Littell, M. D.

Beside the above elective Managers, "every clergyman, in whose congregation there is a school attached to the Society, and one delegate from the respective schools," are, by the Constitution, *Managers*.

CONVENTIONS.

VIRGINIA CONVENTION.

We partly abridge, partly extract, the following interesting account from a portion of a "private journal" furnished to the Episcopal Recorder.

Richmond was crowded with visiters on the occasion. The Episcopal churches had been open for worship several days previous. On Tuesday evening, May 14th, there was service in the Monumental Church and Christ Church. Wednesday, the day of meeting of the Convention, was opened with morning prayer-meetings (Morning Prayers?) at 6 o'clock, in two churches—well attended.

> "At 11 o'clock, the Convention was opened in the Monumental Church, by the two Bishops of the Diocese. The Rt. Rev. Bishop Moore read the Service, and the Rt. Rev. William Meade, Assistant Bishop, preached the sermon. The text was from 1 Cor. i. 21."—"It was plain, affectionate and faithful; in a word, exactly what it should have been. After alluding to the mercy of God in permitting so many members of the Convention to meet together again on earth, the preacher referred to the business and exercices in which they and the assembly he was addressing were about to engage—pointed out some of the advantages and disadvantages of attending numerous religious meetings, and hearing a great variety of sermons. He warned them particularly against running after favorite preachers, and having itching ears rather than a humble desire to hear the truth—a caution which, it is to be regretted, was not so much attended to as it really deserved to be. The principal object of the sermon was to point out *the great importance of the public preaching of the word.* This was done by a consideration of its *history, divine appointment and beneficial effects.* He then made a beautiful and affecting application of the subject to *himself, his brethren*, and to the vast crowd of *hearers* who had assembled on the occasion. In alluding to the responsibilities that rested upon himself, the Bishop manifested a spirit of unaffected humility and a full reliance on the grace of God for assistance and success. In addressing the clergy he went into a particular specification of the duties that devolved upon them; among which he reckoned their obligations to be faithful to the rich and the poor—the old and the young—the prosperous and the afflicted—the freeman and the slave—in season and out of season, by day and by night—according to the strength which God giveth. In addressing the assembly he was truly eloquent in entreating them to be not only hearers of the word but doers also—to reverence God not only with their persons but with their hearts—to serve Him not only in his temple but at home—not only in secret but also in public. On the whole, to mention the best thing about it, and what is seldom found in sermons, while the discourse was closely personal, it was not, if I may so speak, offensively individual in its application."—"After divine service, our Rt. Rev. and truly venerable Bishop Moore took the chair as President of the Convention. After the organization of the Convention, the first business done was the appointment of committees to examine the certificates of the lay delegates—the state of the Church—the parochial reports—the treasurer's accounts—the fund for the support of the widows and orphans of deceased clergymen—the Episcopal fund in this Diocese. Convention then adjourned to meet at 9 o'clock, to-morrow morning."

At 5 o'clock there were lectures in private houses, in different parts of the city, by some of the assembled clergy; in the evening, services and sermons in the Monumental and Christ Churches.

Thursday morning opened with divine service at 6 o'clock, numerously attended. At 9 o'clock, "Convention was opened by the Rt. Rev. Bishop Moore, when the Rt. Rev. Bishop Meade took the chair. A motion was then made and carried to direct the Committee on the State of the Church to prepare a revised copy of the Constitution and Canons of this Diocese, with a view to publication. Beside this, nothing was done worthy of notice till 11 o'clock, when the business of the Convention was suspended for the purpose of attending divine service. The temple of God was, however, filled long before this hour had arrived, by those who had come for the purpose of obtaining seats." At this hour there was service and sermons in both the Monumental and Christ Churches. "Immediately after divine service the business of the Convention was renewed. The Rt. Rev. Assistant Bishop presented a most interesting and minute report of his labors in different parts of the Diocese during the past year, notices of which have at different times been published; a report which preaches more loudly and effectually to the clergy on the subject of faithfulness, than a thousand sermons unsupported by example; it is literally a missionary journal. No other business of importance. Convention adjourned mid showers of rain."

At 5 o'clock, meetings for social prayer were again held in different private houses. "At this hour also St. John's Church was opened, and the Rev. —— preached to a few very attentive, and taking into view the rain, one would naturally suppose, very pious, or at least, very anxious hearers. What good was done, if any, will not be known till the great day of judgment. The situation of this Church, its antiquity, the neatness and comfort manifested in and about it, are very striking, and make it an object of interest to all who go there to worship. May it [they ?] be as beautiful in spiritual things." In the evening there was again service and a sermon in the Monumental Church.

Friday was begun with meetings for prayer (at which "exhortations" are mentioned as having been made) in the Monumental and Christ Churches. The deceny and order of these meetings are commended by the journalist. We regret that their conductors thought improvements on the Church-service necessary. With relation to the spirit of these meetings and the whole solemnities, the narrator remarks:

> "It is as true in regard to religion as it is in regard to knowledge—*the stillest waters are often the deepest.* It will be but a poor result of preaching and praying, if the surface of the man is all that is agitated, while the depths of the heart remain unmoved. Such it is hoped is not the case here. Every dwelling seems to be a bethel, from which is continually ascending to heaven, the incense of prayer and praise. God bless his work, and make it thorough and permanent!" At 9 o'clock, Convention opened, the chair being occupied by Bishop Moore.—"Report on the widows' fund, &c., presented; the fund now amounts to near 9000 dollars. A committee has been appointed to publish the constitution and regulations of the Society to which the fund belongs, together with the names of the subscribers. Report on the state of the Church also presented, but laid upon the table till after divine service. A crowded congregation; weather warm and oppressive; sermon by the Rev. ——; powerful, animated, impressive, though apparently labored and artificial; a discourse, *sui generis*, different from, yet perhaps as good as any we have hitherto enjoyed; very closely argumentative, but at the same time spirited and touching."

There was service and a sermon at the same hour in another church.

"After service the Convention proceeded to business; contributions were received from various parishes for the contingent fund, &c.; a resolution was passed to recommend to all the churches in the Diocese, the object of the Virginia Bible Society, now engaged in raising a sum not less than 20,000 dollars, to send the Bible to foreign lands; the report on the state of the Church was considered, which gave rise to a warm and animated discussion, cut short only by a motion to adjourn." At 5 o'clock, private [?] meetings were again held, of which the journalist remarks—"multiplying in number and size." In the evening, services were held and sermons preached in the Monumental, Christ, and St. John's Churches.

Saturday began, as usual, with 6 o'clock meetings. At 9 o'clock, the Convention, Bishop Moore in the chair, went on with the consideration of the report on the state of the Church.—The narrator complains of heated discussion. "The points of debate regarded lay-representation, and the profane use of churches." Sermons in all three churches, again, at 11 o'clock. After service

> "Convention returned to business: after two considerable amendments, the report was accepted. A committee was then appointed to examine the defects, if any, of the present Constitution and Canons of the Church in this Diocese, and report to the next Convention. A resolution was passed to pay to the Assistant Bishop three hundred dollars for Episcopal services; also the report on the state of the parishes was read and accepted—very interesting and encouraging compared with former times.—From very imperfect data, it gives us for the past year, 293 confirmations, 625 baptisms, 165 marriages, and 273 funerals. Number of communicants reported in the whole Diocese, only about 2500, which falls very far short of the truth. A most interesting fact may here be learned from the spirit and strain of our parochial reports, viz: that in these days of religious excitement and new inventions, our clergy seem generally to entertain the opinion, that the cause of Christ, and the prosperity of real religion in our land, require them to adhere as closely and firmly to the doctrines and forms of the Church as circumstances will allow them to do; to cling to her liturgy, and publicly to vindicate her beauty, honor and purity. Error is now busy in driving the wedge of schism—infidelity is smiling at the fragments that fly one after another from the Christian edifice, and even the pious heart trembles to anticipate the result. Sad, bitter, melancholy experience is extorting from one, and another, and another, the long smothered expression—*The Church, the whole Church, and nothing but the Church.*
>
> Report on the Episcopal fund presented, which now amounts to $6,235 in stocks and cash. Committee on the revision of the Constitution and Canons were advised by the Convention to consider whether the interests of the Church do not require all delegates to be communicants. Convention adjourned till 5 o'clock, when the report of the Standing Committee was presented, showing an amount of $687 65 in the treasury—a new Committee appointed—a resolution passed to request the clergy to take up contributions in their churches on the Sunday preceding the 4th of July, for the Colonization Society. Delegates were then appointed for the next General Convention. A vote of thanks was passed to the citizens of Richmond, for their kindness and hospitality. An assessment of 300 dollars was made on the parishes, for Bishop Moore. Report of the Board of Trustees of the Theological School was read with interest; the institution was never more flourishing; a third building will soon be erected, another professorship established, and many scholarships presented to it—so it is hoped. Report on the Missionary Society was also read, and an Executive Committee was appointed: then the Convention adjourned to meet in Staunton, on the third Wednesday in May next."

There were services and sermons again in all the churches in the evening.

On Sunday morning, an ordination was held in the Monumental Church, at which Bishop Moore admitted "Messrs. Woodbridge, Bean, Hanson, Jackson, Norris, and Dale," of the Virginia Theological Seminary, to Deacon's orders; and Bishop Meade ordained the Rev. William Friend, and the Rev. George Adie, Priests. After the ordination, a collection was made in behalf of the Virginia Seminary, amounting to $520. $1500 had been subscribed for the same institution in the preceding days. Communicants on this occasion about 600.

CONVENTION OF NEW-JERSEY.

We owe the following account to the kind attention of a friend, a member of the Convention.

I embrace the first opportunity I have had since my return from Convention to give you some account of what transpired there. It met at Camden on the 29th ult., and was attended by the Rt. Rev. Bishop Doane, 14 presbyters of the Diocese, 8 clergymen of other dioceses, and a large number of lay delegates from about 17 parishes. Morning Prayer was read by the Rev. John Croes, assisted in the Lessons by the Rev. Dr. Beasley. A highly interesting and truly evangelical charge to the clergy was then delivered by the Bishop. As by a resolution of the Convention the charge is to be immediately printed, it seems scarcely needful for me to say much about it. It will speak for itself. But I cannot refrain from the expression of my admiration of its frank and manly bearing, and showing its author's heart to be deeply affected with a sense of awful responsibility, unreserved devotion to the honor of God and the edification of his Church, love to Him for the gift of his Son, submission to His authority, and trust in His never-failing power and wisdom. The communion was administered by the Bishop, assisted by the Rev. Dr. Beasley. It was understood that the venerable Dr. Wharton was also to have assisted in this solemnity, but, although present, indisposition prevented it. The Rev. John Croes was unanimously chosen Secretary. From the address of the Bishop, which was listened to with great interest, it appears that he has once (with the exception of a few parishes) visited the whole Diocese, and partly completed a second visitation; preached 63 times, confirmed 155 persons, ordained one deacon, and admitted one person as a candidate for orders; who, with one formerly admitted, is prosecuting his studies in the General Theological Seminary. The Bishop brought prominently into view the need of missionary exertions, and proposed a plan for obtaining means for the support of missionaries, which was subsequently considered by the Convention, and recommended to all the members of the Church in the Diocese. This was no other than the revival of one formerly acted upon, and coming recommended to us by the wisdom and authority of the apostle of the Gentiles. "Upon the first day of the week (says St. Paul in 1 Cor. xvi. 2) let every one of you lay by him in store, *as* God *hath prospered him*, that there be no gatherings when I come." The plan as adopted was, that *every Episcopalian* be recommended to act upon the Apostle's advice, and, if possible, to lay by him in store, at least *five cents*, upon the first day of the week, for the formation of a fund entitled the "Offerings of the Church." This fund is to be under the management of the Bishop and four Trustees, and to be applied by them to the promotion of Christian knowledge and piety. The gratification expressed by the members of the Convention at the suggestion of this mode of bringing out the energies of the Diocese, and the unanimity with which it was recommended, give reason to hope that it will lead to happy results.

Measures were taken also for the increase of the fund for the support of the Episcopate; to which object the Bishop appropriated the interest of the present amount of funds, and the collections for it, which the Convention had voted to him.

At an early period of the session, a new Church was admitted into union with the Convention—"Trinity Church, in the borough of Princeton." This congregation, it is understood, have taken active measures, and made liberal contributions for the erection of a church edifice in that ancient seat of learning. Parochial reports were received from about 26 parishes; from which it appeared that in 12 of them between 60 and 70 adults, 100 children, and 40 not specified, had been baptized; and that in 15 parishes 90 had been added to the communion, making the whole number of communicants in those parishes to exceed six hundred.

In this day of innovation, when so many step forward as the self-constituted and self-opinionated reformers of ancient customs, it will please you to learn that the Convention, paying deference to the feelings of many of the clergy and laity, yet desirous of removing grounds of objection to the length of the Church services, recommend the disuse of the prayers before the sermon *in the pulpit*.

I omitted to mention that on the evening before the meeting of the Convention, divine service was held and a sermon preached by the Bishop. On Wednesday evening, also, the Rev. Mr. Mason, of Salem, preached on the subject of Sunday Schools, and a collection was made for the benefit of the General Protestant Episcopal Sunday School Union.

I have now given you all the most important particulars which I can remember. I will only add that I trust the beneficial effects of our late Convention will be made evident at its next meeting, by showing that the Diocese has put forth its energies for the promotion of God's glory and the edification of his Church.

GEORGIA CONVENTION.

Having mislaid our own copy of the Journal, we transfer the following account from the Episcopal Recorder.

Georgia Convention.—We have received the Journal of the eleventh annual Convention of the Diocese of Georgia, held in Savannah, on the 22d of April. The Convention sermon was preached by the Rev. Edward E. Ford, Rector of St. Paul's Church, Augusta, from Isaiah vi. 3. It is published with the Journal, and contains a sound and practical view of the doctrine of the Trinity. On the opening of the Convention, the chair was taken by the Right Rev. Bishop Bowen, of South-Carolina. Parochial reports were received from the several parishes of the Diocese. In Christ Church, Savannah, there are one hundred and fifty communicants; (added 15, died 3;) there have been, during the past year, forty persons confirmed, twenty-eight baptisms, six marriages, eleven burials. The Sunday School has 105 scholars, and is in a prosperous condition. In St. Paul's, Augusta, the number of communicants is sixty-nine, baptisms during the year 13, burials 14. The Sunday School is in regular and successful operation, and has in connexion with it ninety-five children. The report of Christ Church, St. Simon's Island, is as follows: "Burial 1, communicants 12. There has been neither baptism nor marriage since the last report, and but one addition to the communion." Christ Church, Macon, is represented as an important station, although the number of Episcopal families and communicants attached to it is small. Communicants 8. This church was recommended by a vote of the Convention to the fostering care of the Right Rev. Bishop having the provisional care of the Diocese, and to the friends of the Church generally, in Georgia and South-Carolina. The next Convention will be held in Macon.

From these reports it will be seen that the Church in this Diocese is yet small. We trust that the efforts of those who are laboring for its improvement and extension, will be attended with the divine blessing, and that there will be within its bounds a constant increase of spiritual members and sound churches.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. XIII.

"The field is the world."

THE CHRISTIAN'S DUTY.

In full view of the pressing necessities and urgent claims of a dying world, as every Christian must be at the present day, it is presumed that no further question will be made of the fact, that a solemn obligation rests upon every one to do *something* toward this great and glorious cause—*the extension of the Church.* The expression of a doubt whether the Missionary work, and all the great subsidiary means by which the success of that cause is to be secured, should obtain the sanction, the encouragement, and the co-operation of all who are "signed with the sign of the cross," in the present state of public sentiment and feeling in the religious community, would justly consign the individual who admitted it to the ranks of skeptics against Christianity itself. The world *must be* evangelized;—human means *must be* employed in effecting it;—those means are placed by Christ in the hands of his Church; and that Church, as a community and as individuals, *must* act in his service. The efforts of evangelical philanthropy rest upon the broad basis of universal Christian obligation.

But whilst the inquiry, 'Must I do any thing?' is thus effectually silenced, another presents itself of no less interest and importance. 'Lord, what *wilt thou have me to do?*' The principle of obligation extends not only to the fact, but also to the measure of exertion: and it is of the utmost moment, that every individual should set himself seriously to investigate what is actually that measure of exertion to which he is bound. It is to be feared indeed that the simple and honest statement of the broad principles of Christian duty in this matter, would stand in such striking contrast with the habits of thought and action which are current at the present day, as scarcely to allow for them a candid and faithful consideration. The Church has yet a long road to travel ere she shall have reached the standard of the apostolic times; and the tide of holy feeling has yet to rise many a cubit, ere "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea:" and were it even now to begin to overflow the limits to which it has been hitherto confined, there might not be wanting those who would tremble, lest another and more fearful deluge were coming on the earth. But however the thoughts and habits of men may change, the great principles of Christian obligation are fixed and unalterable. To the standard which Christ himself has set, they must come, ere they can regard themselves as walking in the path of duty: and ere the Church shall go forth in all her beauty and majesty, to give honor to her Lord and light and blessedness to the nations, she must with firm purpose and willing heart bring herself up to that standard, high and difficult of attainment as it may be.

Desultory effort, based upon no fixed principle, guided by no certain rule, in a work of such vast magnitude as that in which we are engaged, can never lead to success. The waters which fill the mighty stream, are indeed the aggregate of ten thousand insignificant rivulets; but though these be in themselves insignificant, yet they pour forth their little streams with *unceasing* liberality, and each pours forth its *all*. There is a rule and a principle operating, and the result is unexpected and magnificent. Christians must act by the same rule, and the same principle. They must be acting continually in the cause of Christ; and this must be the great, the predominant end and aim of all their lives and actions. The *cause of* Christ claims for itself a high and incomparable preeminence; *it must be all or nothing* to the heart of every one who engages in promoting it: it must bring into subserviency every plan of life, every purpose, every desire, every thought, or it is robbed of its legitimate dignity, and sufferers grievous wrong. The glory of God must be secured at all expense; the Gospel of the kingdom must be preached at every hazard;—salvation through Christ is a matter of unrivalled interest and of overwhelming importance, and it must be published. Yea, says the Christian, it shall be published, cost what sacrifices it may, to every nation and kingdom, and tongue and people. This must be the object of his life and the end of his actions; and all other purposes and plans which he may form, must be shaped in subserviency to this. The Bible permits the standard of duty to be set no lower; and the maxim by which it requires the conduct of the Christian to be regulated, should be inscribed every where in characters of light, so that at all times and seasons, and in all his engagements and pursuits, the follower of the Lord Jesus may be reminded,—

> "THAT THEY WHICH LIVE SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES, BUT UNTO HIM THAT DIED FOR THEM AND ROSE AGAIN."

Let a faithful estimate be made and kept in mind, of *the extent of the work* to be accomplished. It is no less than the conversion of the whole world—the setting up of Messiah's kingdom in every land and in every heart. Eighteen hundred years have already past since the work began, and still scarcely one eighth part of it has been completed. Though tokens of bright and precious promise have been given for encouragement to every effort, yet the world is still actually in darkness, and *the work is yet to be done.* When you shall have multiplied the value of a single soul, which in itself defies all the arithmetic of man to estimate, by seven hundred millions, the number of souls which actually call upon the energies and efforts of Christians, you may then be competent to form some idea of its actual extent. Without calling in for a moment the aid of a single Christian sensibility, sober reason would itself determine that with such a work as this no other human enterprise could endure a comparison, and that this is sufficient in itself to engage all the powers and energies of the whole Christian world. Duty then, in this cause must be co-extensive with ability; and ability is to be estimated not by placing this on a level with other matters, and apportioning to each a certain measure, but, setting this on its own eminence, calculating what we can do for any and every object, and by resolving to do it all for Christ. The work is too great to admit of a divided purpose; and *the whole heart and mind and life* is not too much to devote to its faithful and successful prosecution. Every dollar is needed, now in the possession of Christians, to carry on the work; and all the time is needed which Christians have to bestow, and all the influence which it is in their power to exert, and all the wisdom and talents which God has given them. If, when the whole is needed, and the whole demanded by Him who has a right to the whole, the claim is answered by a partial consecration, it is too plain to admit of any question, that the Christian is not walking in the path of duty. It is written—"What shall it profit a man, if he gain the whole world and lose his own soul?" and it is also written—"Thou shalt love thy neighbor as thyself." The souls of our brethren, for whom Christ died, are at stake, and plead what motives we may from worldly convenience and worldly policy, we can plead no motive which will not weigh as a feather when placed in the scale with their eternal destinies.

Look also at the tenure by which we hold our lives and our possessions, and the extent of the right God has on their entire appropriation. "The silver is mine, and the gold is mine," saith the Lord of Hosts. We live by his goodness, and we are bound to live to his glory. Can we dare to ask, How small shall be the portion we will render him? We must render all, for all is rightfully his own. Their lives, their fortunes, and their sacred honor, were the willing sacrifice of the patriots whom we love to honor, at the altar of their country. And *has* God *less claims upon the Christian, than his country has upon the patriot?* Shall that be regarded as frenzy in the servant of Jesus, which, in these men is extolled as the most exalted magnanimity? Let the freedmen of Immanuel banish the thought—let the soldiers who fight beneath the banner of the great Captain of our salvation, with the same self-immolation at the altar of duty, exclaim—"*Whether we live, we live unto the* Lord, *or whether we die, we die unto the* Lord."

The little band of primitive believers exhibited something of this spirit of supreme and entire devotedness. Had the flame which burned so brightly in their bosoms continued to give light and heat to those who came after them, the work might have hastened on rapidly to its entire completion: we would not now be left to make vague conjectures about the time when prophecy shall be fulfilled;—we would be living in the midst of the scenes which it describes;—we would be breathing the atmosphere of universal holiness which is yet to encircle a regenerated world;—we would be joining in an anthem of praise to Him who hath loved us and washed our sins in his own blood, sung harmoniously by one great congregation of all nations, and kindred, and tongues, and people. The retrospect of the unfaithfulness of former generations only reminds us of the obligations of the present. Would every Christian henceforward begin in good earnest to do his duty, and write himself from this hour "the Lord's conscript," body and soul, the work would hasten to its full accomplishment. Let each individual begin with himself, and write "Holiness to the Lord," upon all within his reach—his heart—his life—his influence—his possessions, not leaving one unnoticed even to "the bells of the horses," and he will soon see that the prophecy has begun to be fulfilled. The spirit of consecration would soon spread from the individual to the family—from the family to the neighborhood—the church—the city;—its progress, once begun, will not cease till it has spread from country to country, penetrated the recesses of heathenish abominations, changed the world from a wilderness to a paradise, and filled it with the glory of the Lord.

Who, then, will share in the labor? Who will become a partaker in the certain triumph? "*Be ye doers of the word, and not hearers only.*" Z.

For the Churchman.

Mr. Editor,—Had I recognised your pen, in the recent eulogium in your paper on "the Coleridge Philosophy," I had probably been more cautious of entering on that contested field, as I esteem it alike discourteous and unsafe to attack an editor in his own columns. It is not, therefore, in acceptance of your chivalric challenge that I renew the subject. Because you look at the *golden* side of the image, and I at the *brazen*, is no reason why, knighterrant-like, we should draw swords on that grave question, at least not until we have looked on both sides, and settled, by mutual examination, whether the precious or base metal preponderate in the image that has been set up, and before which some are but too well inclined, when they hear the trumpet sounded, to fall down and worship. Nor shall we, I think, differ in our conclusions, for I never yet knew difference in men's estimate of things to be more than skin-deep, provided there was equal knowledge and sincerity—the *latter* qualification for peace I am sure there is: to attain the *former*, I herewith give you my views on the subject, in order that, if incorrect, they may be amended, or, if imperfect, enlarged; being fully satisfied of the general conclusion, that they who mean well, end, in the long run, in thinking right.

Of the two modes of examining into the value of this philosophy, the one I shall here confine myself to as the more obvious and popular, and in such questions perhaps the most conclusive, is an examination, not into its theoretic teaching, but into its practical results. Now, the "Coleridge Philosophy," (to give it its new term,) is an English offset from a German root. To appreciate it rightly we must look to its native soil. We must see and judge of it not by its fair leaves of promise as pictured forth in the lofty musings of a poet's mind, but in its prosaic fruit-bearing state as evidenced in the speculations of the schools and scholars of Germany, where it has been long professed.

But if we look there, facts are certainly against it.—The most thorough-paced infidelity of that country has arisen from those who boasted themselves its scholars—men who looked to the name of Emanuel Kant, as to that of "a second Socrates," by which title they familiarly distinguish him, and to his "Critique of Pure Reason" as the corner-stone of all sound philosophy. There is no denying therefore that such men are his disciples, and their opinions consequently the genuine fruit of that tree which he planted. Such men were Fichte and Schelling, the greatest names on the Kantian list. And what have been their opinions in spiritual philosophy? Such wild ravings, Mr. Editor, as disgrace its very name—such dogmas as would be ludicrous, if they were not impious, and would pass for nonsense if they did not bear the warrant of men, reputed wise, that they constitute a *transcendental* philosophy. It is not my intention to burthen your columns with the ready proofs of these well-weighed assertions. If demanded they will be given, nor will they perhaps be altogether without value, as they may serve to show into what follies the mind of man will run, when it attempts to be "wise above what is written," and what absurdities it will receive as human wisdom, at the very moment that it rejects, on the score of reason, the oracles of GOD. Is it not of such men our blessed Saviour spoke—"Ye strain at a gnat and swallow a camel?"

As 'The Scientific Theory' of Fichte was built upon the 'Critique' of Kant, so 'The Theory of Absolute Identity' of Schelling completed the superstructure and carried out its principles into the highest forms of transcendental truth. To this last named bold sciolist it seemed a problem fully within the limits of human reason to solve the nature of absolute being, and the manner in which all finite existences proceed from it. Such speculations, even with Scripture for our guide, we know cannot but border on impiety. What, then, can they be without it? What but folly and blasphemy. Such truly are they in the speculations of Schelling, and if he is saved from utter Atheism, it is only by falling into the grosser system of Pantheism. All with him is GOD, and "nature" and "chaos" are the most appropriate and honorable appellations he can find for "the Father of our spirits," and "the Giver of every good and perfect gift."

Such are the most approved forms of the Kantian philosophy in Germany. What wonder, then, that the Christian suspects such allies, "etiam dona ferentes," even when they "bring their gifts before the altar." What it will become in England, time alone can show; though we may be said to have already a fair sample of what the harvest will be, in the first-fruits it has already offered—I mean the patronage it has afforded to this new miracle of "the gift of tongues."

To these strictures on German philosophy, as tending to settle the question, two objections may be made.—First, a denial that such infidelity took its rise in the philosophy of Kant, and secondly, the assertion, that since the period of that philosophy, a better tone has prevailed among the theologians of that country.

In answer, I would observe that both these statements are fully admitted, and yet they are nothing to the point. The infidel theology of Germany is acknowledged to be older than the time of Kant; it began with Leibnitz and Wolff, men who cried up the *intellectual* and cried down the *spiritual* nature of man; but then it may be fearlessly asserted that Kant, while he reversed this order of preference took not a single step toward correcting the fundamental error, which consisted not in metaphysical distinctions, but in the attempt to solve the mysteries of our moral and spiritual nature without the preparation of Christian humility and without the aids of Christian faith. Hence, though the war-cry of their leaders was different, the object of their hostility was the same, and whichever became triumphant, the pillage of the temple was equally the result. Although therefore the *rationalism* of Kant is not the *rationalism* of Wolff; what alone is to *our* point, equally removed is it from the *rational faith* of the Gospel. The one system made cold skeptics, the other has made wild mystics, but neither the one nor the other ever made or can make the humble-minded Christian; nor has either any thing to do with that faith which makes us wise unto salvation. 'Tis true also that a reaction has taken place within the last twenty years in the religious opinions of Germany; but so far as my knowledge goes, no thanks are due to the philosophy of Kant. Among his professed followers I find many infidels, few believers, and no sound theologians; while the soundest and best stand in the ranks of opposition to him. "The Philosophy of Sentiment and Belief," as the Germans term this more scriptural doctrine, (for in the pride of human reason all with them must be philosophy,) has risen up not as the offspring of the system of Kant, nor yet in alliance with it; but in direct and pointed hostility to it. Such philosophers are Jacobi, Schleiærmacher, Kehler, De Wette, Bockshammer, and others.

Such, then, are the conclusions to which a reference to facts would lead us as to the final teachings of this philosophy. But still, as I before observed, our new country is not a soil in which it will grow thus rank. We are not an imaginative, meditative people like the Germans. We cannot therefore live and dwell as they do in the attenuated regions of thought. Ideas will never be to us as bosom friends; and necessarily busied as we are with external things, metaphysical abstractions are not likely ever to take the place of present realities. What, therefore, I contend against is not so much a source of danger as a principle of error. I do not dread even your powers, Mr. Editor, in making transcendentalists of your lay readers; even that very term you can never domesticate among us, it is and must remain a foreign word.—This, therefore, is not my fear; but I do dread lest perchance, upon some high contemplative mind, in the ranks of our more spiritual profession, one which loves to dwell in its own pure imaginings rather than in this every day world of sin and sorrow; upon some such, ready in all things to take in the gold and reject the dross, praise too freely bestowed by an eloquent pen on this philosophy, may awaken an admiration of it beyond its real merits; and should such a one hereafter chance to be placed as you are, Mr. Editor, in the ranks of those from whose pen or lips thousands are to receive their spiritual bias, then I do most truly fear that it may be productive of at least this error, viz. that of leading the unlearned to think that human philosophy is to come in aid of scriptural revelation, and that the education of the Christian is to be esteemed imperfect till he has been taught to fathom the depths of Coleridge, or the bottomless abstractions of the German school. M.

For the Churchman.

THE SELF-REPROVED SUNDAY SCHOOL TEACHER.

Y. I congratulate you, Mrs. E——. Early to-day, I perceive!

E. Yes, friend Y——. I thank you for your congratulations; and am thankful that I have been enabled to put my new resolutions into practice.

Y. What new resolutions?

E. I have been taking a survey of my conduct for the past year:—further back I need not go to find out cause for sorrow, and regret for neglected duties and a sad waste of time.

Y. I rejoice to see that your review has brought you to put forth new exertions in the cause of our Master. Will you indulge me with a recital of what induced you to take this survey at the present time?

E. Certainly. I have long thought myself an unprofitable servant in the Sunday School; I knew that my example to my fellow-teachers and to the scholars was wrong, and I have been detained in school only by seeing others who have less qualifications than myself, and who make greater sacrifices to fulfil the duties assigned them, than I ever needed to do, situated in life as I am, persevere unremittingly. I was ashamed to withdraw, for I could not offer any excuse but what would have placed me, if possible, still lower in the estimation of my fellow-teachers than I am now; and yet, strange as it may sound to you, who, I presume, work from principle, I never thought myself culpable at all, but concluded that I was not fitted for my station; but when Confirmation was administered last Sunday, the solemnity of the ceremony was so impressive, that I was led to refer to the feelings I experienced a year since, when I took my baptismal vows upon myself.

Y. I can readily conceive where a train of reasoning upon that subject would lead you.

E. You may be sure that my duties in school were classed among those "left undone," and my self-indulgences and attentions to my bodily comforts, or rather my laziness, were among those things which "ought not to have been done;" and I must thank you for this course of my meditations.

Y. Thank *me!* In what way could I have led you to think of the school?

E. You may remember how often you have publicly admonished the teachers at our meetings on the responsibility of their stations—but I then thought that these things would do to talk about, but were out of the question to put in practice: but your *silent* appeals or admonitions used sometimes to vex me; they always annoyed me much.

Y. What silent appeals, my friend? I am ignorant of making any; though it is true I may have spoken at times to you on some remissness that I discovered.

E. Yes, you have; but this I did not mind much; for I had then an opportunity of giving my excuse: such as it was, it satisfied me then, and I was pleased in having the opportunity to offer it. But your *silent* appeals, such as finding you so frequently at my class when I entered school, when your situation was already so arduous in superintending the whole; and your arguments to convince my absentees, on their return, of their loss of time and advantages, and my late attendants of the ill effects of their example upon others;—these were subjects on which I felt that I could not touch after your manner, and the feeling cut me acutely. Those appeals I now remember, and I hope to profit by them in fulfilling my duty, by GOD's help, to my little charge.

Y. I am indeed rejoiced to hear the conclusion you have arrived at. May GOD be praised for his goodness in thus directing us in this our duty, and may his grace abide ever with us, and be exhibited among us in new acts of love to our charge and toward each other! A.

THE CHURCHMAN.

SATURDAY, JUNE 8, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper.

BISHOP ONDERDONK proposes making a Visitation in the month of June, as follows:—

1st Sunday after Trinity, 9, Oneida Castle; Tuesday 11 P. M., St. Paul's, Troy; 12, St. John's, Troy, (Institution;) 13, Ulster; 14, Kingston, A. M.; Dashville Falls, P. M.

OMISSIONS.—We regret that the communication by "A Spectator," and the Report of the Female Auxiliary Missionary Association of St. John's Chapel, were received too late for insertion. A just and spirited notice of Bishop Jebb's edition of 'Lives and Characters from Burnet,' by a highly valued correspondent, already unreasonably delayed, is again crowded out. We are happy to be able to announce this excellent work as in press, as the *thirteenth volume* of the *Parish Library.*—"A." on "Parish Libraries," and "J.," for the Visiter, are unavoidably postponed.

FRATERNAL INTERCOURSE.—On occasion of Bishop Onderdonk's late visitation and confirmation at Waddington, St. Lawrence Co., Morning Prayers were read by the Rev. Mr. Archbold and the Lessons by the Rev. Mr. Mark; both of the neighboring British Diocese of Quebec. The Rev. Mr. Lindsay, of the same Diocese, was also present. "The presence and services of the gentlemen from the British provinces," says the Bishop, "were highly gratifying, as must be all opportunities of personal and official intercourse between our clergy and those of the Church of England. The parish at Waddington has been much indebted to the neighboring Canada clergy for professional service."

We cannot let the opportunity pass without adding that for polite attentions and unwearied kind assistance, the Churchman, from its very commencement, has been more indebted to a dignitary of the British provincial Church, than to any other individual; and that almost weekly, tokens of the most cordial good-will are afforded to the Protestant Episcopal Press and its kindred institutions, by clerical and lay friends in the Provinces and West India islands.

THE JEWS.—The Christian Advocate, copying the account of the consecration of a Synagogue in Barbados, given some time since in the Churchman, introduces it as follows. We share the feeling of the paragraph, without wholly agreeing in its anticipations.

The Jews.—We have long been impressed with a belief that the Jewish people have not received impartial justice at the hands of Christians. They may have vices peculiar to themselves, and they may have a special hostility to Christianity. But something is due to the consideration that they are the children of *our* father Abraham; that they have stumbled, but shall rise again, and their recovery to the true fold may prove the riches of the world. We anticipate the conversion of the earth to GOD, when Israel shall turn to the LORD through his Son JESUS CHRIST. And as they speak all languages, and are dispersed among all nations, when they shall be converted, the world will be filled with suitable heralds of the cross. From these, and other considerations, we never see a Jew but we feel interested, and incline to regard him as one of the long-lost sons of Abraham. When shall they find their way back to the home GOD hath provided for them in the redemption of his Son?

The following item of intelligence is no inappropriate appendage to such remarks.

On the 17th of April, in the British House of Commons, Mr. Robert Grant proposed the following resolution: "That it is expedient to remove all civil disabilities at present existing respecting his Majesty's subjects of the Jewish persuasion, in like manner and with the same exceptions, as the disabilities affecting his Majesty's subjects professing the Roman Catholic religion had been removed," which was agreed to without a division.—*N. Y. Observer.*

VALID MINISTRATIONS.—The discussion in the General Assembly of the Presbyterian Church, part of which was given in our last, terminated in the following proceeding on the 25th of May:—

The Committee on holding communion with the followers of William C. Davis, reported, recommending the following resolution:

Resolved, That while this Assembly readily acknowledges the right of the session to determine according to the Scriptures and the constitution of our Church, the qualifications for sealing ordinances, yet they feel it to be their duty to declare, that in their judgment, the services of those who have received only lay ordination, and of those who have been deposed from the Gospel ministry, are unscriptural and unwarrantable; and therefore an attendance on their ministrations cannot be in the order of the Gospel, and ought to be discouraged and discountenanced by every friend of the Redeemer's kingdom.—*N. Y. Evangelist.*

THE 'CATHOLIC HERALD' of the 30th ult. honors the Churchman with some notice; and, apparently in expectation of reply, we have been favored with a copy. The tone which the advocates of Romanism, without exception, so far as our knowledge extends, are in the habit of assuming, obliges us, in self-respect, to decline a controversy. It has been said, wittily and truly, though rather coarsely, 'Hoc scio pro certo, quod si cum stercore certo, vinco vel vincor, semper ego maculor.' We sometimes read the Greek Testament, and know a little of English Grammar; and can assure the 'Herald' that it might assign us a far more difficult task than to prove the Rheims version at utter variance with both.

NEW PUBLICATIONS.—We cannot do justice to the pile before us. Want of room, want of time, want of patience, make it hopeless; and if we could give about a dozen columns to regular reviews and notices, and spend at least thrice as many hours in their preparation, would our readers be the better or the wiser for the pains? Full as likely not.

But what have we?

First, because topmost in the heap, two numbers of *The "Pulpit"*—April and May—containing three good sermons—we may say so, for we have read them—for which the Editor and the public are indebted to Mr. (Thomas) Pyne, Dr. Croswell, and Mr. Cairns. Dr. Croswell's serious and fatherly 'Admonition to Young Men' will be worth the price of the volume to the reader. By the by, those who, with old Spenser, think "all change unsound," will, with us, look a little strange at their old acquaintance in its new dress of 'regal purple;' the many, perhaps, will like it:—but no matter what the dress, if only such doctrine as that of Mr. Cairns' reasonings 'of righteousness, temperance, and judgment to come,' be always found within.

Next, the *Missionary Record* for April and May, of which the readers of the Churchman have already had large samples, in interesting accounts from the West and North-west. When will the June number be out? We are impatient to hear more of the meeting of which we have already heard so much, by *hearsay* only. The Recorder is silent, we suppose, that the Record itself may speak. Pray, let us have it soon!—The Record, it seems, is not supported. We feared as much from the commencement; and are more than half inclined to advise its stoppage, as an expenditure of the Society's funds not accordant with their designed use, and not warranted by proportionate increase of returns. But—'The Church Missionary Society's papers! How long, how usefully they have circulated!'—We know; and when our Society has its *two thousand* unwearied devoted collectors, *through whom* its papers may circulate, the Record may be published to equal advantage—not before, we are afraid. 'But intelligence must be disseminated!'—Most certainly! and it will be. Let the Society's Secretary send it to the papers now established—the Churchman, for one, is at his service; he might, without much difficulty, distribute a column or two apiece to two or three papers weekly, and more would read it, without a cent's expense to the Society, than now read the Record. As things are at present, the very fact that the Record is an independent publication, prevents the transfer of its whole contents to the columns of other papers; and in consequence, that proportion of their readers which does not see the Record is kept in ignorance of what it is the interest of the Missionary Society, and the *missionary cause,* to make universally known.

Journal of the Institute at Flushing next appears—two numbers, April and May:—good, as usual—in part, very good; but why travel out of the record to advocate an institution, about which the Editor knows there is a difference of opinion among his brethren, and say things in its behalf which it might be hard to prove to the satisfaction of all? This, we think, was a slip.—We give a specimen of the 'Journal's' poetry, to-day, on our last page: of its prose, next week shall see another.

The 'Journal' always gives a very large proportion of original matter; and so too does the *Protestant Episcopalian,* of which the May number now peeps out,—and matter neither crude nor flimsy. The Character of Daniel; questions connected with the requisitions of our Church concerning the piety of applicants for orders; portions of discussions on prayer, and on romance-writing; essays on Sponsors, Baptism, &c.—the Lord's Supper—Justification by Faith—Books for Sunday School Libraries (copied in another column of this paper)—the cause of apathy on the subject of missions (a wholesome admonition to the clergy)—and the Roman Catholic Controversy; (we are sick of the very name;) remarks by the venerable "W. W.," on Cruse's translation of Eusebius; and an exegesis of Romans vi. 3, 4; afford a rich variety to the reader, all prepared expressly for his gratification and instruction. We are glad to learn that a 'Review of Wilson on Church Government' will appear in next number, as there can be no doubt from what pen it will proceed, and as little with what success it will rescue truth and expose the grounds and reasonings of error.—When the Protestant Episcopalian next pays the Churchman the compliment of transferring an article, we hope quotation marks will be attended to, if needful; the want of them makes a sad medley on page 194.

The Rule of Faith, Bishop H. U. Onderdonk's second Charge, it will not do to pass off in this summary style. It shall have a column to itself, next week.

The Charleston *Gospel Messenger*—one of the steadiest, staunchest of our periodicals—you always know what to expect from its carefully filled pages, and above all, may be sure that every line will have its adaptation to the wants and peculiarities of the section of the Church which it supplies. The May number is true to its character.

The *Second Report of the South-Carolina Diocesan Sunday School Society* we would gladly reprint entire, and threw it by, two weeks ago, because we wished to give larger extracts instead of a mere notice. But what is to be done? A medium sheet will not hold every thing—and there are so many other things which the reader *ought* to see!—But we *must* give an abstract—and that cannot be done *now.*

The Family Magazine, and Weekly Abstract of General Knowledge, No. 6, May 25, eight pages, 4to, minion, (we believe,) four large wood cuts, passably executed: 222 William-street, $1 50 in advance: no editor's name. A well-enough-sort-of-thing, giving a plentiful penny-worth to the subscriber. But it promises too much.

Retrospect of the Operations of the Society for the Propagation of the Gospel in North America, a Sermon preached Sunday, March 31, 1833, at St. John's Church, Newfoundland, by EDWARD WIX, M. A., *Archdeacon.* St. John's. 8vo. pp. 22. The most handsomely printed pamphlet that we have seen, from the British provincial press; just received from our untiring friend, the author. This, too, we must reserve for better acquaintance and fitter treatment.

A Warning to Ice-hunters: a Sermon on the Profanation of the Sabbath; preached at Trinity, (Newfoundland,) previous to the departure of the vessels engaged in the seal-fishery, 1832. The Rev. William Bullock is the watchful pastor who has given this faithful and timely evidence of zeal for the interests of the souls committed to his care. It is a plain, (necessarily so, for the auditors' sake) and forcible expostulation against habits of sabbath-breaking to which hunters by sea and land are too prone.

Conversations of a Father with his Son, on some leading points in Natural Philosophy, &c. &c. By the Rev. B. H. DRAPER. *Enlarged, and adapted, with suitable Questions, to the improvement of Youth in the United States.* New-York. N. B. Holmes. Square 24mo, pp. 162. A valuable addition to the stock of children's books. Twelve conversations treat intelligibly, and in a way that will not fail to interest young readers, of Matter, the Eye, Animals, the number of GOD's Works, the Solar System, the Power of GOD, Water, Air, Colors, the Earth, the Human Frame, and, as a fit finale, the Goodness of HIM who made them all. A vein of true piety gives all the bright coloring which that alone can give, and unlike the productions of the fashionable utilitarian school, turns all to the best account for the training of young immortals.

The House of the Thief; or the Eighth Commandment practically illustrated. S. S. Union. (No. 3302 in the Catalogue. 30 cents—22½ to schools.) To say that this is by "the Author of the Week," &c. is recommendation enough. It is at least equal to any of its predecessors. Like the 'Week,' and the 'Guilty Tongue,' it traces the courses of two families, living the one in the observance, the other in the breach, of the eighth commandment. It is the great excellence of this writer's works that, while her views of Christian holiness, and consequently of the extent of obligation arising from each of its great rules in the decalogue, are of the very highest order, they contain nothing not perfectly and entirely susceptible of reduction to practice: their views of the world are taken from it as it is; their portraits of the servant of sin, and the renewed child of GOD, whether adult or youth, are bold, free, faithful sketches of the wicked as they are found every where, and the Christian as he always ought to be, and in all circumstances may become. No slight acquaintance with human nature, no slight or superficial study of the holy Book of truth, no short 'dwelling in CHRIST and He in her,' have qualified this talented and diligent friend of children so to write.—In this volume, as in its three predecessors in the series, improvements have been made, as to arrangement, typography, &c. in the American edition. We have the author's own authority to call them so, and her expression of high gratification at the care thus bestowed to make her writing more easy of perusal and reference, and more readily intelligible to the very young.

Letters to Sunday Scholars, on the Geography, &c. of the places mentioned in, or connected with, the Account of the Nativity of our Blessed Saviour, and *the Season of Advent,* by Mr. INGRAHAM, well known to be a thorough master of the subject, and an adept in the business of writing for children. We are promised a review of this little book; (the first, we hope and believe, of a series;) but in the meanwhile, take the reviewer's leave to forestal him in saying (for he must say so) that style and cuts together make it the most attractive, and subject and treatment among the most useful, of the publications of the Union.

James Talbot; or the Importance of recollecting "GOD *sees me at all times.*" (No. 2205, 44 pages;) and the *Loss of the Kent, East Indiaman,* (No. 2206, 46 pages;) are both reprints from the publications of the English 'Society for Promoting Christian Knowledge,' by the S. S. Union; both useful and attractive; both tending to form the mind, while they furnish pleasant occupation. Of such books Sunday School Libraries ought to be composed.

Phaedon: or, Dialogue on the Immortality of the Soul. By PLATO. "Translated from the original Greek, by Madam Dacier" the title *does* say: "into French, and thence by ——— into English," it ought to have added. A tolerably fair reprint (we don't like a turned colon in the title-page, bad grammar and something of 'the puff' in the advertisement, and symptoms of book-making in the notes,) of a work which every one ought to study, who has the laudable desire to know what feeble glimmerings human intellect, in its brightest phase, can afford of things eternal. The publisher (Gowan, 121 Chatham-street, New-York) deserves credit for throwing into the market a work infinitely superior to a majority of those which are now so eagerly printed, bepraised, devoured rather than read, and hurried down to oblivion by their ephemeral successors. So long as perfect grace, and pure, elevated eloquence, and acute rather than deep thought, can find admirers, Plato's Phaedon will be read, and strengthen and adorn the intellect of those who read.

At last, the pyramid is lowered to its base, and, at first blush, we hardly know what to make of the well-proportioned duodecimo which bears '*Hinton's Harmony*' (namely, *of religious truth and human reason*) as its label. In the days of alliterative titles, perhaps it might have been styled 'The Confessions of a Converted Calvinist,' with some propriety. Such at least is the impression given by the few chapters we have read—few, not for want of inclination to read more; for works on kindred subjects possessing in an equal degree the zest of originality, raciness and vigor, are by no means common. Mr. Hinton seems to have been trained in the Calvinistic system, but to have been a thinker too independent and clear-sighted to be detained in its trammels. Freed from them, he exuberates in the gladsomeness of liberty, and fancying that all the world must be groaning in the thraldom whence he has so happily escaped, benevolently, and with no small energy and ingenuity, labors to release them. Truth is on his side, and the work proves easy; though the amount of good to be effected will hardly equal the undertaker's expectations, simply because a large proportion of those whom he supposes slaves like his former self, are already free. We can hardly think Mr. Hinton indebted much to any thing, (under the divine blessing on a humble study of the source of all spiritual truth,) beside his own good sense and well-disciplined faculties; or we should suspect him of obligations to Dr. Shuttleworth, with whom he travels side by side over much common ground. There is a similarity in the general cast of their reasoning, and some coincidences of thought and expression are discoverable between the portion of the 'Harmony' which we have read, and corresponding sections of Shuttleworth's 'Consistency.' The works will circulate in widely different ranges, and each, we doubt not, do much good.—But Mr. Hinton's work, with some ground common to the other, appears to have much peculiar to itself; and if the chapter on 'the eternity of future punishment' be a fair specimen, displays there at least equal strength. Mr. Hinton, we believe, is a Baptist. If so, he does honor to that community; and our friends of the same way of thinking will please take as good note that we say so, as they do when we are so unlucky as to dislike the bitter spirit and illiterateness of an Ivimey.

Calendar.

June 9.—1st Sunday after Trinity.
—— 11.—St. Barnabas,
—— 16.—2d Sunday after Trinity.
—— 23.—3d Sunday after Trinity.
—— 24.—St. John Baptist.
—— 29.—St. Peter.
—— 30.—4th Sunday after Trinity.

OBITUARY.

[Communicated.]

ON Thursday night, the 30th ultimo, John Sparks, a teacher in the Sunday School of Zion Church, was removed, in the sixteenth year of his age, from that sphere of active and laudable exertion, to the better and purer services of the heavenly world. By his death the teachers of the Sunday School are bereaved of an affectionate fellow-laborer, the children of his class of a kind and efficient instructer, and his parents of a most dutiful son. His amiable manners and pious deportment, will long be remembered by his afflicted relatives and acquaintances.

Died suddenly, in Cincinnati, Ohio, on the 22d ult., the Rev. Samuel Johnson, late Rector of St. Paul's Church, in that place.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—By Right Rev. Bishop *Onderdonk,* of *Pennsylvania,* the Rev. James H. Tyng, of Honesdale, was admitted to the holy order of Priests, in St. Paul's Church, Philadelphia, on Sunday, May 26th. The Morning Prayer by the Rev. James May, of Wilkesbarre; the sermon by the Rev. Stephen H. Tyng, D. D., from Galatians vi. 15, 16.—*Episcopal Recorder.*

By the Right Rev. Bishop *B. B. Smith,* D. D., of *Kentucky,* in Louisville, Ky., on the 28th April, Mr. Dexter Potter, a candidate in this Diocese, [Ohio,] to the order of Deacons. Mr. Potter has taken charge of the parish at Portsmouth, which the Rev. Mr. Caswall has been obliged to resign on account of ill health.—*Gambier Observer.*

CONFIRMATIONS.—By *Bishop Onderdonk,* of *New-York.* On the Sunday after Ascension, May 19, in the Court-house at Malone, Franklin County, for the parish of St. Mark's, which has no place of worship, 11 persons.

On Tuesday, May 21, in the Methodist Meeting-house at Potsdam, St. Lawrence County, 11 persons.

On Thursday, May 23, in St. Paul's Church, Waddington, 18 persons.

On Saturday, May 25th, in a chapel erected on his estate in Heuvelton, St. Lawrence County, by Jacob A. Van Heuvel, Esq., 15 persons.

By *Bishop Doane,* of *New-Jersey.* In St. John's Church, Salem, on Whitsunday, 15 persons. A correspondent of the Episcopal Recorder remarks, that he "has never seen that impressive rite performed with circumstances of so much solemnity; the age of its subjects, several of them far advanced in life, the associations connected with the ancient edifice, and the serene quiet of a village Sabbath, all combined to impart interest to the scene. The charge to the confirmed, as they stood around the chancel, concluded, with great effect, the services of the morning, and must have met with "deep reception in the entendered hearts" of all who heard it. It was a masterpiece of composition, alike remarkable for the liturgical simplicity of its language, and the fervent strain of piety by which it was pervaded."

INSTITUTIONS.—On Sunday, May —, the Rev. Henry Blackaller, late minister of Christ Church, Salmon Falls, N. H., was instituted over the parish of St. Thomas, in this town, [Taunton, Mass.] Services were read by Rev. Matthias Munroe, of Bridgewater. Service of Institution by Rev. John P. Fenner, of Boston. Sermon by Rev. Mr. Fenner.

An *original hymn,* by a member of the parish, *was sung on the occasion.* [!]

CLERICAL CHANGES.—The Rev. Edward Y. Buchanan has removed to Meadville, Pa., and become the Minister of Christ Church in that place.

The Rev. Samuel A. McCoskry has been elected to and accepted the rectorship of Christ Church, Reading, Pa. *Episcopal Recorder.*

PAROCHIAL EFFORTS.

St. Andrews' Church, Springville.—On Thursday, the 9th May, the corner-stone of St. Andrew's Church, Springville, Pa., was laid by the Rector, Rev. Samuel Marks, in the presence of the Vestry, and a very respectable number of citizens. An address was delivered by the Rector, which, it is presumed, gave very general satisfaction.

Upon [the procession's] reaching the spot, a prayer was offered, and the following scroll read and placed in the Prayer-Book deposited in the corner-stone, agreeably to the following form:

"We deposit this book as a testimony that the Church is to be built on a pure faith and a spiritual worship, in the name of the FATHER, SON, and HOLY SPIRIT—one GOD—and in the firm and certain belief that the Church will (through the Providence of GOD,) shall be advocated. A number of the friends of the Protestant Episcopal Church in Springville, united to erect this edifice to His honor and glory, humbly trusting that the cause of true religion will be advanced, and the Church prosper hereafter, by the preaching of those mild and persuasive doctrines of Christianity, which appeal to the understanding and the heart.

"This stone of the P. E. Church, erected in Springville, by the name of St. Andrew's Church, was laid May 9th, 1833—Samuel Marks being Rector; Thomas Cassady and Arad Wakelee, Wardens; Thomas Nicholson, A. B. Prichard, Amos Williams, Lucius Blakeslee, and Albert Beardsley, Vestrymen;—Andrew Jackson, President of the United States; George Wolf, Governor of Pennsylvania.

"'Establish thou, O GOD, the work of thy hands.' Psalm xc. 17.—'We will rejoice in thy salvation, and in the name of our GOD we will set up our banners—the LORD fulfil all thy petitions.' Psalm xx. 5."

Episc. Recorder. *Montrose Volunteer.*

SUMMARY.

Bishop M'Ilvaine, before entering upon the duties in his Diocese of Ohio, has made a tour into the eastern States, with a view of collecting funds to aid Kenyon College, of which Institution he is ex officio President. He has been eminently successful; all denominations of Christians appear to encourage and reward his exertions, and on one occasion he received $200 from two Jews. *U. S. Gazette.*

American Education Society.—697 beneficiaries were aided last year in 142 institutions—133 of these were in theological seminaries.

271 new beneficiaries were received last year, being a greater number than in any preceding year.

1697 young men have received aid since the formation of the Society.

The receipts of the last year were $52,185 53; $737 of which are for permanent scholarships. Of the above, $2,113 17 were monies *refunded* by former beneficiaries. The expenditures of the year were $48,053 82. The Society is now in debt $193 35.

The earnings of 617 beneficiaries, in 99 institutions, during the year, exceeds $20,000.—*N. Y. Observer.*

ACKNOWLEDGMENTS.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE General Agent of the Domestic and Foreign Missionary Society, acknowledges the receipt of the following sums:—

From Lewis Curtis,	$20 00
" G. Wisner,	20 00
" A Friend of Missions,	10 00
" J. D. Beers,	10 00
" A. Rogers,	10 00
" J. Pettit,	10 00
" ——— Van Nostrand,	10 00
" H. Parrish,	5 00
" M. Emanuel,	5 00
" T. L. Ogden,	5 00
" Cash,	5 00
" John Lloyd,	5 00
" J. Caswell,	5 00

REV. GEORGE BOYD,
Gen. Agent of the Dom. and For. Miss. Society.
New-York, June 6, 1833.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz:—

1833.	*Missionary Disposable Fund.*	
May 30.	Received of John Haggerty, Esq.,	$20 00
"	" James Boggs, Esq.,	10 00
"	" Gideon Lee, Esq.,	10 00
"	" David Hadden,	5 00
"	" Richard I. Tucker,	5 00
"	" J. Chichester,	5 00
"	" M. D. Benjamin,	5 00
"	" John L. Aymar,	5 00
"	" E. W. Dunham,	5 00
"	" Cash	5 00
	The above received of Rev. L. P. Bayard.	
31.	Rec'd of Rev. J. M. Tappan, collection made in St. Luke's Church, Mechanicville, and St. John's Church, Stillwater,	9 00
June 3.	Received of Gerrit H. Van Wagenen, Esq., of Oxford, Chenango county,	17 00
		$101 00

BENJAMIN M. BROWN, *Treasurer,*
At the Butchers and Drovers' Bank,
No. 128 Bowery.
June 5, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *Fifteen Dollars* from Mr. John Dowdney, per Mr. Henry Ritter, Treasurer, contributed by the children of St. Luke's Church Sunday School, New-York, for the education of an Indian boy, to be named *Levi Silliman Ives,* being their second annual payment.

June 5, 1833.
JAMES SWORDS, *Treasurer,*
Green Bay Mission Fund.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of the following, from the Diocesan Sunday School Society of New-Jersey, being a collection made at the General Convention of that Diocese in aid of the Stereotype Fund, $6 08

June 5, 1833.
FLOYD SMITH,
No. 12 Maiden Lane.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has received,

From the Agent, the Rev. Dr. M'Vickar, a collection in St. Paul's Church in this city,	$109 75
do. in St. John's Church in do.	80 00
From H. H. Hutchins, Esq., a collection in Christ Church, Philadelphia,	68 42
From Swords, Stanford & Co., a collection in St. James' Church, Skaneateles,	50
	$258 67

June 5, 1833.
EDWARD R. JONES, *Treasurer.*

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society has received since the last acknowledgment the following, viz:—

From a Lady, per Floyd Smith, Esq.,	$3 00
" Gerrit H. Van Wagenen, Oxford, per H. Van Wagenen, Esq.,	20 00
" Collections at the Mission Church of the Holy Evangelists, for May,	40 18
	$63 18

June 5, 1833.
J. A. PERRY, *Treasurer,*
15 Hanover-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 6th, from the following persons, viz.:—

Postmaster, Seneca Falls,—Postmaster, New-Castle, Delaware—Postmaster, Granville, N. Y.—S. Babcock—S. Colman, *with remit*—C. C. Lathrop, *with remit.*—H. N. Fargo—Postmaster, Warsaw—J. W. Ingraham—Crawford Livingston—Isaac Hempsted—W. Thorne Williams—Thomas Robinson—L. H. Young—Rev. P. Van Pelt, Jun.

Received by the General Protestant Episcopal Sunday School Union.

George, Latimer & Co—W. R. Hams—S. Higbee—O. Steele—P. E. De Mill—Rev. David G. Tomlinson.

EPISCOPAL ACADEMY OF CONNECTICUT, AT CHESHIRE.

THIS Seminary is located in one of the most pleasant and healthy villages in Connecticut, about 12 miles north of New-Haven. In this Seminary are taught Latin, Greek and English Literature, and the Sciences. The price of Board and Tuition is about $100 annually.

B. JUDD, *Principal.*

May 30, 1833.

From the Journal of the Flushing Institute.

Paraphrase of the Third Psalm.

Father of all! I fly to thee,
To thee pour out my grief;
For oh! the anguish'd bosom finds
In thee alone relief.

Thee will I worship, Lord, for thou
My glory art and shield;
Thy chastening rod shall prove to me
Thy highest love reveal'd.

Before, in agony of heart,
To thee I've raised my prayer;
And then my heaving soul was still'd:
No more I knew despair.

Calm in thy trust I laid me down,
And slept and rose in peace;
No foe without, no grief within,
Could mar my happiness.

O! by the same forgiving love,
That then upon me smiled,
I pray thee, Father, once again,
Arise and save thy child:

Nor me alone, but all below,
In bonds of mercy join,
That all may know that thou art God,
And that to save is thine. L.

CHURCH DOCUMENTS.

From the Richmond Whig.

VALEDICTORY ADDRESS OF BISHOP MOORE.

Sunday evening, May 19, 1833.

Brethren of the Clergy and Laity,

It has been my constant practice to convene you around the altar, at the close of our conventional labors, in order to bid you an affectionate farewell, prior to your departure to your respective parishes, and to assure you of the deep interest I feel in your welfare and personal happiness.

To the neighborhoods and distant congregations I once visited with delight, I have bidden, through the effects of local infirmities, a final adieu: and it is only upon the return of our conventional meetings, that I am blessed with the sight of my old friends, and am permitted to shake by the hand a family of clergymen who have been set apart to the ministry of the Gospel by myself.

In examining the record of the clergy of the Diocese this afternoon, I discovered that in a list of fifty-six individuals, forty-four of the number have received the imposition of my own hands, and have been clothed with ministerial authority by myself. The satisfaction I derive from such a consideration is increased by the knowledge I have of their usefulness, and the hope I entertain of their continuance in well doing. The success which has hitherto attended your labors should excite in your minds the greatest gratitude to God, and stimulate you to the most unwearied efforts in the cause of the Gospel. Be determined, I beseech you, to make full proof of your ministry. Preach Jesus Christ, and him crucified. Confine your attention to the sacred duties of your office; avoid all interference in political matters; and that Being who has so signally crowned your labors with success, will never leave you nor forsake you.

We, my clerical brethren, may never meet again on a similar occasion. Two years, from the location of the next Convention, must necessarily pass away, before we shall see each other again—death, in the meantime, may step in and thin our ranks, and our divine Master may summon some of you or myself into eternity. Living in the faithful discharge of our sacerdotal obligations, death, remember, will be deprived of his terrors, and a crown of rejoicing be given to us by that Jesus who is appointed judge of both the quick and the dead. The salutation of Well done, good and faithful servants, will greet our ears, as the portals of heaven expand for our reception, and that rest provided for the people of God be our final reward. In all your trials, my beloved sons, may the Almighty be your refuge, and underneath you may He place the everlasting arms of his love.

My brethren of the laity, accept, I entreat you, my best wishes for your present and eternal happiness. Some of you, whom I have seen around me during our present session, were members of the first Convention I ever attended in this Diocese. The clergy were then a small band: but small as that number was, you gave us your support and united your efforts with us in the resuscitation of the Church of our fathers. The Almighty has blessed our labor with such success as the most sanguine mind could not have anticipated. Our congregations, which then amounted to little more than twenty, have increased to upward of one hundred—and our clergy, which then consisted of six or eight effective men, now number about 60. You, my brethren, have been co-workers with us. You merit our thanks, and deservedly enjoy our united confidence and regard. We have but one interest, and that interest is the glory of God, and the salvation of souls.

My labors the last year have been confined to a small circle; few, however, as have been the duties I have discharged, I now mention them for your satisfaction: After the last Convention had adjourned, I admitted in Alexandria eight candidates to Deacon's orders, and three deacons to the order of Priesthood. In July I visited Smithfield in company with the Rev. Wm. F. Lee, and preached and administered the Lord's Supper in the Old Church to a very large and deeply impressed congregation. On Good Friday, which occurred the 5th of April, I administered the rite of Confirmation in Christ Church, in this city, to 13 persons. After which I was called to Norfolk, in which place I preached and consecrated St. Paul's Church, also instituted the Rev. Mr. Boyden, Rector of the same. In Christ Church, which is under the care of the Rev. Dr. Ducachet, I preached and confirmed 33 persons; and on the Monday following I visited Mr. Wingfield's parish in Portsmouth, preached to a large congregation and confirmed 3 individuals. Six candidates were admitted by myself last Sunday morning in the Monumental Church to Deacon's orders, and two Deacons were at the same time time advanced to the Priesthood, by my worthy friend, the Assistant Bishop of this Diocese.

Brethren, I now bid you farewell, and may the Lord be with you all. Amen.

Richard Channing Moore.

For the Churchman.

The following letter from the Right Rev. Bishop Brownell came to hand just on the eve of my leaving this place for Philadelphia, to attend the annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society. How great cause of gratitude have we to the divine Disposer of all events, for the *unity of spirit* which is manifested throughout the Church in relation to the missionary enterprise! May we prosecute the work in the *bond of peace!* Nothing seems more desirable now, with the blessing of God, than that the clergy all should feel the solemn weight of obligation which is upon them, and sound together the note of preparation, for a general as well as a united effort. A distinguished layman said to me a short time ago—"Let the clergy take the lead, the laity are prepared to follow." I believe it, dear brother. In many places, I am inclined to think, the laity are in the advance, and only waiting for the word to go forward with alacrity.

Our whole dependence is upon God. He alone can put forth that divine agency which is necessary to make us to know and do our duty. To Him let us look—on Him let us depend, and our brightest hopes will be more than realized.

Geo. Boyd.

New-York, May 29, 1833.

Hartford, May 9, 1833.

Rev. and Dear Sir,—Your letter of the 20th March, forwarded by the Rev. Mr. Lucas, did not reach me till this morning. I regret this delay the more, as I issued a Pastoral Letter, a few days ago, in regard to the missionary operations of this Diocese; in which I should have referred to your plan of a general society for "the promotion of Christianity." Whenever you visit this Diocese, in the course of your agency, you may count on my decided support; and if your plan shall be thought most efficient to the Society you represent, I shall cheerfully concur in it.

I remain, Rev. and Dear Sir,
With great regard,
Your friend and brother,
T. C. Brownell.

DOCTRINAL.

THE TRINITY.

The doctrine of the holy Trinity being incorporated into the very profession of the Gospel by our Lord's commandment to baptize disciples in the name of the holy three, and being thus made a fundamental and prominent article of Christian faith, the most distinct revelation of it is reasonably to be sought in the Christian Scriptures. But being at the same time one which immediately relates to the nature of the Godhead, traces of it might be expected to appear in previous revelations concerning himself vouchsafed by God to man.

In the commencement of the sacred volume, intimation appears to be given of a plurality of persons, that is of more than one person, existing in the divine nature, and engaged in the creation of the world. Moses, writing under divine inspiration, informs us, that, previously to the formation of the human species, 'God said, Let us make man in our image, after our likeness.' (Gen. i. 23.) The plural phrases 'us' and 'our' here seem to denote more than a single counsellor and agent: and so they were understood by the ancient Christians universally, as stated by Bishop Patrick from Epiphanius, who says, "This is the language of God to his Word and Only-begotten, as all the faithful believe;" and according to the eloquent interrogatory of Chrysostom on the place, "Who was He, to whom God said, 'Let us make man?' Who else but He, the Angel of the great Council, the wonderful Counsellor, the mighty one, the Prince of Peace, the Father of the future age, the only-begotten Son of God, the equal to his Father in essence, 'by whom all things were made?' To Him it was said, 'Let us make man.'" The language of the Psalmist, who affirms, 'By the Word of the Lord were the heavens made, and all the hosts of them by the breath,' literally, the Spirit, 'of his mouth,' (Psalm xxxiii. 6,) gives probability to the opinion, that this consultation concerning the formation of man has special reference to 'the Word,' as a personal agent, or the Son of God, engaged in the work of creation: at the same time it presents to our notice a third agent; agreeably to the language of Elihu in the book of Job, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life;' (Job. xxxiii. 4; xxvi. 13) and of Job himself, 'By his Spirit he hath garnished the heavens;' and in correspondence with the language of Moses, who in his introductory narrative had related, that 'the Spirit of God moved upon the face of the waters:' whence the opinion of the ancient Christians, as recorded by Epiphanius again, that 'Adam was formed by the hand of the Father, and of the Son, and of the Holy Ghost.'

By a peculiarity of the Hebrew phraseology also in this history of the creation, many learned men have supposed, that a plurality of persons is denoted in the unity of the Godhead: for, whereas it is said that 'God created the heaven and the earth,' the Hebrew word 'Elohim,' which is in this place and generally throughout the Old Testament rendered 'God,' is a noun substantive of the plural number, regularly formed from its singular, though joined in this, as well as in other passages, with a singular verb. In connexion with which it is to be remarked, that Solomon and Isaiah, speaking of the Being by whom mankind were made, employ two different substantives, but each of the plural number, 'Remember thy Creator,' literally 'thy Creators,' and 'thy Maker is thy husband,' literally 'thy Makers is thy husbands,' (Eccles. xii. 1; Isa. liv. 5,) intimating, as learned Hebraists have observed, the essential co-existence of the three divine persons, who consulted together concerning the creation of man.

As we thus perceive in the Old Testament indications of the holy Trinity engaged in the work of creation, so in the succeeding history of the world the different divine persons are represented by the inspired writers as engaged in various transactions with mankind, and especially with the chosen people of God.

In co-operation with the Almighty Father, and as his messenger and representative on earth, the Son, or Word, of God appears to have made himself manifest to men, according to the general opinion of the ancient fathers of the Church. Thus he is deemed to have shown himself to Adam in the garden of Eden: (Gen. iii. 8:) to have visited Abraham and the patriarchs on missions of mercy, on which occasions he is denominated 'the shield and great reward' of the righteous; 'the Judge of all the earth;' 'the Angel of God;' 'the Angel which redeemed Jacob from all evil;' 'the God of Bethel;' 'God,' under the appearance of 'a man:' (Gen. xv. 1; xviii. 2; xxxi, 11, 13; xxxii. 24, 28, 30; xlviii. 16:) to have 'rained down brimstone and fire out of heaven' upon the sinful cities of the plain, 'the Lord from the Lord:' (Gen. xix. 24:) to have 'appeared unto Moses in a flame of fire out of the midst of the bush,' and there to have announced himself as 'the God of the fathers of the Israelites' by the incommunicable name of 'I AM;' (Exod. iii. 4, 6, 14;) to have conducted the Israelites out of Egypt, to have guided their wanderings in the desert, and to have been 'tempted and provoked' by their perverseness, on which occasion the Psalmist denominates him 'the most high God:' (Ps. lxxviii. compared with 1 Cor. x. 9:) to have shown himself to Joshua under the character of 'the Captain of the Lord's host,' 'the Lord' himself, accepting the worship of Joshua, and making holy the ground contiguous to his presence: (Joshua v. 13–15; vi. 2:) to have shown himself to Gideon, as 'the Angel of the Lord,' assuming also, and allowing himself to be called by, the incommunicable name: (Judges vi. 12, 14, 16:) to have been the personal agent, 'the Word of the Lord,' by whom the Lord appeared and revealed himself to Samuel: (1 Sam. iii. 21:) to have been announced in prophetical vision, as 'the Lord of David, sitting on the right hand of Jehovah,' exercising royal authority over his Church, and 'striking through kings in the day of his wrath:' (Ps. cx.:) to have been seen in his glory by the eyes of Isaiah, as 'the King, the Lord of hosts:' (Isa. vi. 5, compared with John xii. 41:) to have shown himself to Ezekiel with 'the likeness as the appearance of a man,' upon a throne above the firmament, surrounded by 'the glory of the Lord:' (Ezek. i. 26–28:) to have shown himself under 'the appearance of a man' to Daniel also, speaking at the same time as one having authority over the angels of God, and to have been esteemed by the same Daniel as 'the Lord, for whose sake God would hear the prayer of his servant and be propitious to his people:' (Dan. viii. 15, 16; ix. 17:) to have been sent according to Zechariah for the purposes of divine providence 'by the Lord of hosts,' himself also being 'the Lord of hosts:' to have uttered a rebuke against Satan 'from the Lord,' himself, the speaker also being 'the Lord:' to have declared concerning himself, that he would 'pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications,' and that they should 'look upon him whom they had pierced:' (Zechariah ii. 8, 11; iii. 1, 2; xii. 10:) lastly, to have announced by Malachi, 'Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in: behold he shall come, saith the Lord of hosts.' (Malachi iii. 1.)

Whilst we thus follow the second person of the holy Trinity, through the earlier divine dispensations, we perceive the third person also similarly engaged, as the immediate inward instructer, corrector, and improver of men from the earliest and through successive ages of the world: as striving with the antediluvian sinners for their repentance and amendment: as inspiring the great Lawgiver and Prophet of the Israelites for the guidance of the chosen people: as communicating the knowledge of useful arts to those who were employed in providing for the due celebration of the worship of the Almighty: as the Author of heavenly wisdom, of fidelity and loyalty, of magnanimity and heroical resolution, of penitence for sin, and cleanness of heart, and the renewal of a spirit of righteousness, in various worthies of the Old Testament: as he who spake by the mouth of the sweet Psalmist of Israel: as he who testified against the people by the prophets, and foretold things to come: (Gen. vi. 6; xli. 38; Exod. xxxi. 3; Numb. xi. 25, 29; Nehem. ix. 20, 30; 1 Chron. xii. 18; 2 Chron. xv. 1; Ps. li. 11, 12; 2 Sam. xxiii. 2; Zech. vii. 12:) in a word, according to the examples which were more distinctly enumerated in our last article, as admonishing, reproving, and contending with the wicked; as animating, encouraging, and strengthening the good; as the bestower of intellectual also, as well as of moral excellence, and of supernatural and divine illumination.

But we must not omit a brief account of what the Gospel reveals to us likewise in passages which speak severally of each.

DIVINITY OF THE SON.

With respect to the Son it teaches us, that his Godhead is the same as the Godhead of the Father: for it ascribes to him the divine name, in such a manner as evidently to show that the name must be understood in its most proper import and signification: calling him absolutely 'God;' 'God co-existent with and equal to God the Father:' 'the true God;' 'the great God;' 'God blessed for evermore, Amen:' (Acts xx. 28; Heb. i. 9; John xx. 28; John i. 1; Phil. ii. 6; 1 John v. 20; Titus ii. 13; Rom. ix. 5:) and by equivalent appellations, 'the Lord,' corresponding in Greek with the name Jehovah in the Old Testament; 'the Lord of glory;' 'the King of kings and the Lord of lords;' 'the Alpha and the Omega, the beginning and the ending, the first and the last, which is, and which was, and which is to come, the Almighty.' (James ii. 1; 1 Cor. ii. 8; Rev. xxii. 14; xix. 16; i. 8, 11.)

It ascribes to him the most peculiar and incommunicable attributes of God: such as omnipotence, omniscience, immensity, immutability, eternity itself. (John v. 17, 18; Rev. i. 8; xi. 17; John xvi. 30; xxi. 17; Luke vi. 8; John ii. 24, 25; Rev. ii. 23; Matt. xviii. 20; xxviii. 20; John iii. 13; Heb. i. 11, 12; xiii. 8; Rev. i. 8, 17; xxii. 13.)

It ascribes to him such works as can belong to none but God: the creation of the world, and the preservation of it; the power of working miracles according to his own will, extending even to the raising and quickening of the dead; the forgiveness of sins; the sending of the Holy Ghost; the superintendence and government of the Church; the bestowing of grace, mercy, and peace upon 'all that in every place call upon his name.' (John i. 3, 10; Col. i. 16; Heb. i. 2, 10; Heb. i. 3; John v. 21, 26; vi. 40; Matt. ix. 6; John xv. 26; xvi. 7, 14; x. 16; xiii. 18; 1 Cor. i. 3.)

It shows that he is to be 'honored' as God, even 'as the Father:' that prayer is fitly addressed to him, as 'the Lord which knoweth the hearts of all men;' as he who is able to heal their infirmities, and 'whose strength is made perfect in weakness;' as the receiver of the spirits of his departing servants, and the pardoner of sins; and as the giver of 'grace and peace:' that he is the object of faith and devout confidence to his followers; that 'at his name every knee should bow;' that he is 'worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;' (John v. 23; Acts i. 24; 2 Cor. xii. 8, 9; Acts vii. 59, 60; 1 Cor. i. 2, 3; John xiv. 1; Phil. ii. 10; Rev. v. 12; Heb. i. 6;) and that 'all the angels of God worship him.'

Lastly, it expressly ascribes to him also the nature of God: as being 'the brightness of his glory and the express image of his person;' as being 'in the form of God;' 'one' with 'his Father;' 'the image of the invisible God;' 'in whom dwelleth all the fulness of the Godhead bodily;' as 'the only-begotten,' 'the own' natural and peculiar 'Son of God.' (Heb. i. 3; Phil. ii. 6; John x. 30; Col. i. 15; ii. 9; John iii. 16; 1 John iv. 9; Rom. viii. 32.)—*Bishop Mant.*

DIVINITY OF THE HOLY GHOST.

With respect to the Holy Ghost the Gospel teaches us, that he is truly and strictly God, by describing him in language, which, whilst it plainly indicates his personality as distinct from the Father and the Son, is also incapable of being applied to any created being.

For it describes him as 'the Spirit of holiness,' essentially holy himself, or 'the holy one,' according to his usual appellation of 'the Holy Ghost;' and as the sanctifier or author of holiness in believers. (Rom. i. 4; 1 John ii. 20; Rom. xv. 16; 1 Pet. i. 2.)

It describes him as 'the Lord;' as 'the eternal Spirit,' 'the Spirit of life,' and as 'quickening and giving life;' as the distributor of all spiritual gifts, 'dividing to every man severally as he will.' (2 Cor. iii. 6; Heb. ix. 14; Rom. viii. 2; 1 Pet. iii. 18; 1 Cor. xii. 11.)

It describes him, as he who inspired the prophets under the old covenant; for 'prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost:' and as he who under the new was the 'teacher' and 'guide' of the apostles 'into all truth,' inspiring them to 'speak not the words which man's wisdom teacheth, but which the Holy Ghost teacheth;' 'witnessing' of future events, and giving ability to foretell them with this seal of divine authority, 'Thus saith the Holy Ghost.' (2 Pet. i. 21; John xiv. 26; 1 Cor. ii. 13; Acts xx. 23; xxi. 11.)

It describes him as enabling the apostles to 'speak with other tongues, as the Spirit gave them utterance;' and to work 'mighty signs and wonders' by his power, even 'the power of the Spirit of God.' (Acts ii. 4; Rom. xv. 19.)

It describes him, as he who 'made overseers over the flock to feed the Church of God;' and who himself called and appointed them to their office, 'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them;' a work, the honor of which it is elsewhere said that 'no man taketh unto himself, but he that is called of God:' and it describes him as he who personally 'sent them forth' on their ministry, thus approving his claim to the title of 'the Lord of the harvest,' whom Christ instructed his disciples to 'pray, that he would send forth laborers into his harvest.' (Acts xx. 28; xiii. 2, 3, 4; Heb. v. 4; Matt. ix. 38.)

It describes him, as 'the Spirit of truth, who convinceth the world of sin:' as 'the Comforter' of all good Christians in their difficulties: as every where present with Christ's faithful subjects, 'dwelling in and abiding with them for ever.' (John xvi. 18.)

According to the same Gospel, he is 'the Spirit of God, who knoweth the things of God, even as the things of a man are known by his own spirit which is in him:' for 'the Spirit searcheth all things, even the deep things of God.' (1 Cor. ii. 10, 11.)

Blasphemy against him is unpardonable. To resist him is to resist God. Ananias by lying unto him, 'lied not unto men, but unto God.' (Matt. xii. 31; Acts vii. 51; v. 3, 4.)

Christ, by being conceived of him, became the Son of God. Christians, by his dwelling in them, become 'the temples of the Holy Ghost,' (a temple supposes a divinity;) or, as another place expresses it, 'the temples of God.' (Luke i. 35; 1 Cor. iii. 16; vi. 19.) He, who 'spake by the mouth of his servant David,' is at one time celebrated by St. Peter and the rest of the apostles in these words, 'Lord, thou art God, which hast made heaven and earth, and the sea, and all that therein is;' and at another is expressly affirmed by the same Peter in the presence of the same apostles to have been 'the Holy Ghost.' (Acts iv. 24, 25; i. 16.) Lastly, St. Paul expressly affirms 'the Holy Ghost to have spoken by Esaias the prophet,' what the prophet Esaias as expressly records to have been spoken to him by 'the Lord of hosts:' whilst Zacharias, the father of John the Baptist, under the influence of divine inspiration, no less expressly ascribes 'blessing to the Lord God of Israel, who spake by the mouth of his holy prophets,' Isaiah of course among the number, 'which have been since the world began.' (Acts xxviii. 25; Isa. vi. 9; Luke i. 68, 70.) Thus the Holy Ghost is 'God,' 'the Lord God of Israel;' 'the Lord of hosts.'—*Bishop Mant.*

PRACTICAL.

PROFANE LEVITY.

There is a species of *levity* which is sometimes encountered in the more private walks of society, sometimes displayed in public, and sometimes scattered on all the winds, in the pages of some periodical, which, on account of its aim, or effect, in casting ridicule or reproach on sacred things, we call *profane*. Levity of every kind is unbecoming, and oftentimes contemptible; but *profane levity*, as it is an outrage upon morals no less than upon propriety, so it is as disgusting as it is wicked. This profane propensity is indulged in various ways. Sometimes the words of Scripture are misapplied, by using them in reference to some object or event, in itself low or ludicrous; sometimes they are dragged in, to decorate a laughter-stirring anecdote, or point a jest; sometimes scripture characters, narratives, or doctrines, are made the subject of gross, trifling, and perverting comment: and thus the most solemn matters are turned into mockery, and the means of everlasting holiness and happiness perversely depreciated into the means of low and momentary merriment. We lately met with an instance of this profane manner of treating sacred things in a political paper, in which, under the semblance of seriousness, religion was travestied, divine truths caricatured, and every thing short of skeptical indecision and uncertainty ridiculed. We judged at first that the effusion had come from some *very* young man, who had unhappily thought to amuse himself and the public at the expense of religion,—and we may add, at the fearful expense of his own soul's dearest interests. We shall not attempt to describe our astonishment, when we afterward received the information that it was the production of one on whom years and experience had failed to bestow wisdom.

Our object at present, however, is especially to warn the young of the danger of sporting with the awful truths of religion. Laugh at them as long as you will, and misrepresent them as you may, they remain, like God their author, unchanged, unchangeable, and soon to be realized by every one of us, in all their pregnant import of joy or grief—of triumph or of terror.

Although at first, levity in relation to serious things, may rather be assumed to answer some temporary purpose, than really felt; yet, if it be frequently indulged in, it hardens the feelings, destroys the conscience, renders the mind incapable of investigating religious truth, and most probably bewilders the soul, and plunges the poor witling so deep into the gloom of skepticism, that nothing will effectually dispel his delusions, before the thunders of final judgment proclaim that all is irretrievably and for ever lost.

We do not suppose that the most thoughtless of the young, unless to thoughtlessness they have already added unusual progress in iniquity, are guilty of treating with levity what they seriously regard as religious truth. One instinctively shudders at the idea of a rational being, so lost to all goodness as to treat with ridicule those solemn things, which his own convictions tell him are intimately connected with his eternal destinies, and have a direct relation to the honor of that Almighty God who made him, and who will judge him. Still, although we may not charge a youth with the enormous guilt of conscious and intentional profanity, when he treats lightly what others hold sacred; yet we cannot defend him from the accusation of inexcusable temerity in respect of himself; and in respect of those who venerate what he contemns, he manifests a disposition, to say the least, not very amiable or estimable. His rashness in regard to himself is without excuse; for he has not lived long enough, he has not labored hard enough to investigate satisfactorily the evidences of truth or falsehood. He may, therefore, for any thing that he can certainly tell, be heaping ridicule on those very truths, or observances, which a God of mercy has connected, as means, with the sanctification and salvation of the soul. And what is this but virtually to cast away hope and heaven, and to be at some considerable pains to extinguish the light of truth, in order to reach perdition?

We have uttered these few thoughts with a view to excite attention to a subject which even professing Christians sometimes appear to forget; and we conclude by affectionately and earnestly entreating and warning every youth who may cast his eye on this, to check most decidedly, on every occasion, all propensity to trifle with sacred things, unless he would voluntarily incapacitate himself for calm, unprejudiced, and successful inquiry, live without one solid enjoyment, and die without a hope.—(*Cincinnati*) *Standard.*

I am laid low when I remember what I am, and that my outside casteth such a lustre, when I find so little within. I am like a low man looking up to a high mountain, whom weariness and fainting overcometh; would climb up; but I find that I do not advance in my journey as I would wish; yet I trust that He shall take me home against night.—*Rutherford.*

I will charge my soul to believe and to wait for Him, and will follow his providence, and not go before it, nor stay behind it.—*Ib.*

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